AN

ADVERTISEMENT OF CORRVPTION IN OVR HANDLING OF RELIGION.

To the Kinges Maiesty.

BY HVGH BROVGHTON.

G.11.66
(sel. d)

1605.

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TO THE KINGS MAIESTIE.

GREAT and deadly errours (moſt Gracious Soveraigne) grunne currant in England, as good Divinity: for which God, from whom every treſpas receyved iuſt recompence, doth & will plague the deceavers & deceaved. They which know the errours, may not be ſilent: though the errers have sheived teeth of Iron & hard faces againſt their warner for better counſell. And onely your Maieſtie can, & you muſt force the deceavers to confeſſe before all the world, how they have ben led amiſſe.

Of accuſing the holy Text, moſt pure, & expreſſing Gods wiſdome.

Moſes telleth that *Abraham* bought a buriall place in *Hebron*, for ptice of mony, & that *Iacob* bought a field in *Sychem* for lambes: & *Iacob* vvas buried in *Hebrō*, & the Patriarkes in *Sychem*. Novv if a mā should ſay that *Iacob* vvas buried in *Sychem*, he rejecteth *Moſes*, & all the authoritie of God. Or if he ſay that *Abraham* bought the field vvhich *Iacob* bought, & ſay that *Abrahā* boúght *sychēs* plot for money, the vntrueth is augmēted: yet all this doe our R. R. Fathers. In theſe vvordes frō Act. 7. 16. & 17. as they vvould make the ſimple to beleev: *And Iacob deſcended into Egipt, & dyed, both he, & our Fathers, & wer caried over into sychē, & layd in the ſepulchre that Abrahā bought for money of the ſōnes of Emor, the sōne of sychē.* By this *Iacob* should be caried to *sychem*, & be buried there: & *Abraham* should be the

purchaſer, and for money, and Iacob and the Patriarches should be buried together. So the Ievves vvould ſay that *Machmad* makes no greater madnes in his *Al-koran*: ſeeing *Abrahams* purchaſe vvas in *Hebron*, & for 400. ſickles: and that of *Sychem* vvas *Iacobs*, & for an hundreth lambes. And *Iacob* vvas buried in *Hebrō*, as vvas told, & the tvvelue ſonnes in *Sychem*. The Bishops ſavv that this vvas moſt falſe; & runne from euill to vvorſe. And thus their margent note ſpeaketh, vpon verſ. 16. For (B) money. *Here appeareth an errour. For Abraham ſeemeth to be put in the text in the ſtead of Iacob*. For *Iacob* bought the ſepulchre of *Emor* and not *Abraham*, vvho bought before a feild of *Ephron*. Thus vve accuſe the holy Ghoſt for giving vs a corrupted Nevv Teſtament. And our countries heard not that any Greeke copy from the firſt to the laſt differed here. So the firſt should be corrupt; & ſo *Machmad* should ſay truely, that vve had not a pure N. Teſtament. Alſo the Ievves rule should condemne vs; a comon rule & generall; in *Thalm. Ieruſ. San. fo.* 20. *Diathece ſe batelah Mikzathah batelah cullah*. A Teſtament vvhich faileth in part, faileth in the vvhole. This our errour is not firſt ours, but old, and knovven to Ievves; vvhereby their millions deſpiſe the Goſpell, and hold S. *Stephen* no martyr; as miſſing in *Moſes* plaine ſtory. VVheras in trueth S. *Stephen* meant thus; *Iacob* died in *Egypt*, the Patriarkes died in Egypt; Onely the Patriarkes vvere caried to *Sichem*; *Iacob* and the Patriarkes vvere buried; *Iacob* in *Hebron*; in ground vvhich *Abraham* bought, and bought for money, and not for Lambes; The Patriarkes vvere buried in *Sichem*, in ground vvhich *Iacob*, not *Abraham*, bought, & not for money, but for an hundreth lambes. Saint *Stephen* meant all this; vvhich all, vve pervert to cauſe millions of millions to reiect the Nevv Teſtamen

ment, and to runne to eternall flames. The rare elegancie of S. *Stephens* vvords vvould haue made a Ievv knovv that he ſpake in the prophets ſtile, & shortnes: but his ſpeech vvould be harsh, to one not long acquainted vvith the Prophets manner. To vnderſtand this, three rules muſt be deliuered. One, that *Vau* the Ebrevv, is ſometimes, *vvhich*: as in Malach. 3. and Mark chap. 1. 1. *vvhich* shall prepare the vvay: And often in tvvo members ioyned, in other tongues by, *AND*, it is omitted in the Prophets, as that in Pſ. 133. Like the devv of *Hermõ*, vvhich falleth vpõ moũt Sion. For, like the devv of *Hermon*, *AND* that vvhich falleth vpon mount Sion. A third Hebrevv matter commeth, hard euen for Ebrevves, and often noted by the holy Ghoſt among the 848. margen notes, vpon moſt exact text vvordes, but vvorthy of notes: As Hand, for the handes: barre, for the barres: Sonne, for the ſonnes. So, grave, Act. 7. for, The graves: The ſinguler being put generally for the plurall. Theſe things being cõſidered, Saint *Stephen* vvill cleare himſelfe to all learned Ievves admiration. For, thus the Greek, Hebraizing, meant: *Iacob* deſcẽded into *Egipt*, he, and our Fathers vvhich vvere caried to *Sichem*. And they vvere put in Grave: that vvhich *Abraham* bought for price of mony: *AND* that from *Emor* the *Sichemite*. Any acquainted vvith the Ebrevv ſtyle vvould thus vnderſtand Saint Lukes Greeke. And ſo the Nevv Teſtament should be farre from blame, and in high admiration, and *Iacob* should not be left vnburied in Saint *Stephen*, nor buried vvith the Patriarkes: nor *Abraham* a purchaſer in *sychem*, nor *sychem* purchaſe made by money, and not by lambes. This our ignorance muſt be noted, for the thouſands or rather millions of copies diſgracing our ſelves: though in the paynes expected it may vvel be

amended. For copies vnrevocable ſold novv 46. yeres, our darknes muſt be lightened: and the Scripture muſt be defended, as pure all, & moſt ſyncere. None that have any ſparke of grace vvill envy that, but vvish it vvith all might maintayned.

Of perverting the holy text of the old Teſtament, in 848. places.

THe old Teſt. in Ebrevv hath in the margent vvords of vvarning for others in the text 848. tymes, yet alvvayes the text vvord is exact, & the margent vvarneth of ſome matter profitable for the depth of Ebrevv skill, or helpeth in a doubtfull phraſe: or telleth of the like elſvvher vſed vvith ſome little difference: or in propre names vvhich mē gave vnfit, layth a fitter to be read: or for broad ſpeeches readeth civiller. And both the text is exact, & the margēt profitable. But the margēt readings are omitted in many copies: And none vvithout great blame alter the text. Amongeſt Ebrevves *David Kimchi* vvas found rash herein in his preface to the booke of *Ioſuah*. but he vvas sharply taken vp by others: yea and he calleth backe himſelfe in particulars. *Kimchi* ſaid: that the Bible vvas corrupted in *Babylon*, & the margent vvas a correction. That his opinion is shevved to be moſt foolish and deadlie againſt Gods vvord, by *Elias Levita Præf. ad Maſſorita Biblia*: and it might dash all authoritie of Scripture. Alſo *Barbinel* the moſt curious that ever, I trovv, handled the tongue, though not the ſoundeſt; yet herein he ſoundly confuteth *Kimchi* in his præface to *Ezechiel*. Yet a learned man of *Cambridge*, *M. Edw. Lively*, maketh the margent the right reading, for Dan, 9. penned after *Babell* fell: and by *Daniel* full of vvealth, and able to keepe his ovvne bookes. That his

his dealing is extreemely dangerous to the authoritie of Scripture. For if in fiftie tvvo yeares in *Babell* after the Temples fall, Moſes and the Prophetes had ſo many corruptions, in longer tyme more vvould grovv. The learned man dealt here not learnedly. A profeſſour of Ebrevv 30. yeares might have shevved that the text vvas ſtill moſt exact: and in many places far the more curious Ebrevv: and he should not vveaken the glory of GODS providence, vvhoſe vvatchfulnes hath preſerved every letter of all the holy Hebrevv that his Prophetes vvrot for the vſe of all ages. Many booke-Prophetes vvrote for the vſe of Iſraell, vvhile their tongue, families and tovvnes ſtood: vvhich aftervvardes vvould not profit, vvhen Iſraell perished: and heathen should be vexed in ſearching ſtories not plain.

Thoſe bookes the laſt Prophetes extinguished, and made vp an abſolute pithie ſtorie fit for all ages. And ſo much vve muſt defend to every letter. Eccleſiaſticall authoritie in a certen libell commendeth *M. Livelies* booke. Bishops that knovv Ebrevv vvill not aſſent, nor any vvo vſe advisement. Authoritie should make *Lively* recant. This blamer knovveth that he hath read thriſe mo Ebrevv auctours then he, and vvill defend each of the 848. vvords blamed by *M. Lively*. And a vvorke titled *Tiphereth Iſraell*, vvould have told *M. Lively* more thē he knovveth for this matter, and much more, to ſpeak better of the holy text.

And the R. R. Fathers should vvrite of the Bibles pureneſſe firſt, hovv the text is found, before they diſpute of further matter. All thinges muſt be done in order in the Church of God. And if men regard money not learning, Gods face vvil be vpon them.

Of

of Tzau, an Ebrew worde in Hoſee, rashly blamed.

IEroboam the firſt, bad Iſraell vvorship calves at Dan & Bethel: vpō his vvord they did ſo. That *Hoſee* tovvched in one ſyllable, *Tzau*, a charge. *M. Lively* vvriteth that the text is corrupt: *Shau* by him it should be. No Ebrevv told him ſo. Only he told him ſelfe ſo. By equall authoritie he might make a nevv Bible of his ovvne head. He bringeth the Lxx. for his vvarrant. They tranſlate: Vaine thinges, as *Shau*: The anſvvere is eaſie. They tranſlate cōmonly for Heathen capacity: vvher Ievves ſtories vvould be hard for them. So they entitle the bookes of *Samuel*, The Kings. Becauſe Heathen vvould not ſoone perceave hovv *Core* his ſonne should have ſuch a title. So Heathen vvould not ſoone ſee hovv *Oſee* ſpake of *Ieroboams* charge: and therefore the lxx. take for *Tzau*, *Shau*; for Charge, Vain thīgs, dealing moſt vvittily. This vvork of *M. Lively* is ſolde in Paules. But the auctor should amend that: vve may not croſſe our ovvne ground: that the ſcripture is all pure & cleare, in one copie or other: and here in all that have bene ſpokē of. And *M. Liuely* alone fighteth againſt all the vvorld: But that our Eccleſiaſticall authority fighteth in his allovvance, for him againſt our good.

Of Daniels ſeauens: the right meaning and corruption commended by our Eccleſiaſticall, and Stationers.

SInce Adam fell, on the day of his creation, & brought death before he vvalked in any obediēce, to kindle Gods anger to the full, yet God in mercy vſed many meanes to breed faith in the redeemer: beſides the vvarnings of his

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vvord. The flood destroyed all but eight, & of all the men nothing remayneth but spirites in prison, except eight saued in the Ark. That severity might haue made them all vvise. Yet *Cham* vvas not bettered: but his race called out Idolatry and *Babels* Tovver for that. VVherevpon God bereft these builders of the tongue that spake of hope in the redeemer, that they should no more heare of him, till *Babel* should fall by *Sem* in *Cyrus* & by *Iapheth* in *Darius*, vvhen *Persians* and *Medes* tooke *Babell*. And amongst his ovvne people he reckoned the vvorldes age to that time, most exactly and playnly, yeares 3470. And then his Angell telleth *Daniel* for *Darius* and *Cyrus*, and all nations, of the Kingdome of Saluation: and nameth the redeemer the most holy: Messias the Gouerner: Messias that shall confirme the couenaunt vvith many: and telleth of his Kingdome, hovv it shalbe in sufferings. *Iudah* savv the fall of *Salomons* kingdome, their hope: and the fall of *Babel* the glory of nations: & novv first experience might teach that the kingdomes of this vvorld vnder the sun, had nothing but vexation of spirit. At that time it vvas fit to tell all the vvorld of the Kingdome of heauen: vvhen Ievves & Gentiles savv all the earth cursed. The Ievves kingdome had fallen: and they vvere told that they should neuer haue an earthly kingdome more: and Heathen kingdomes vvere shevved to be as savage beastes coming out of the great sea tossed vvith many vvyndes. So in that opportunity an Angell, called *Gabriel*, the mighty man of God, vvhome *Daniel* had seene before, cometh in the Evening to *Daniel* praying for a returne home, for his people to restore their religion: and telleth him that his prayer vvas heard, that *Ierusalem* shalbe restored, as *Esaie* foretolde *Cyrus* should do it, that mount *Sion* should haue sacrifices seauen times

the ſpace of ſeaventy yeares captivity, that is, 490. yeres. But exactly then the Son of God vvould conſecrate him ſelfe to end Moſes and to bring in an Eternall redemption: and as he had Oxen and sheepe in ſacrifices for his body, & their blood for the blood of his covenant: hee vvould confirme a convenaunt for all nations.

As the Goſpell recordeth vvhat he hath done, leaving bread for his body in ſeale of covenaunt, and vvine for the nevv teſtament by his covenant: So at his death he should end Moſes Lavves, & all Leviticall function: that no Moſaicall ſacrifice should aftervvardes be lavvfull. And the time of all this matter is clearly & ſtrictly ſet dovvne: that *Cyrus* & *Darius* knevv vvhen the ſonne of God vvould vvorke redemption: in vvhich hope 49000. Ievves leave *Babel* for *Ieruſalem*, and ſo many of *Iſraell* as had hope of Salvation, thought of *Ieruſalem* in all countreys vvhere they vvere ſcattered. Alſo the Sonne of God is called by *Gabriel*, as vvas ſaid, Meſſias: in ſuch Ebrevvas it muſt needes be a propre name: vvhich is not againe in all the old Teſtament: and Saint *Iohn* for Meſſias chap. 1. and 4. forceth vs to looke vnto the Angells ſpeach: and ſtill the name of *CHRIST* through the nevv Teſtament; in ſo much that to deny *MESSIAS* here to meane Our Lord and Saviour, that is nothing els but to deny all the Nevv Teſtament.

Beſides, for certainty of all: God telleth that by the tenth part of this time exactly, from the leave to returne, *Ieruſalem* shalbe vvalled, but not vvithout much adoe: ſo forty nine yeres are ſet alone, vvith the ſtories of 4900. thouſand Ievves interlaced, leaſt Heathen lyes should break the trueth of the Chronicle. VVhen God had given *Cyrus* all the kingdomes of the earth, then he maketh a decree to build the Temple; and to give a ſubſidie throvv 120. na

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tions, to help the Ievves home. Long vvarres had *Cyrus* afore he became ſo great. *Eſay* did name him by his name, and foretold of his victories. And Heathen doe record them; and *Lucian* recordeth, that *Cyrus* lived 100. yeares: and *Xenophon*, that he very yong began vvarre; ſo his glory might vvell by *Greekes* begin vvhere ſcripture placeth the *Chaldean*: to vvhom Heathen *Greekes* give no ſuperioritie over the *Perſians*. After *Cyrus* tooke *Babel*, he reigned three yeares: vvhen *Daniel* faſted becauſe the building of the Temple vvas hindred by letters vvritten to *Artaxata* named in Ezra 4. and called Prince of *Perſia*, Dan. 10. And ſoone *Cyrus* might dye. Othervviſe *Daniel* vvould ſtirr him to further his ovvne decree: and *Herodot* bringeth his death neare *Babels* fall, by *Scythian Thamar*. *Artaxata* or *Cambyſes* had reigned ſo long vvith his father, that he had put to death all the chief Nobility: By *Lucian* citing *Perſique* vvriters: and after his hinderance of the Temple, Chriſt vvith his eyes, like a flame of fire, Dan. 10. vvould revvarde him according to his vvorkes: being *Can-bishes*, a Prince of shame; and *Herodot* shevveth his badnes and quick death after his ſole governement. And as counſellers prevayled all his dayes to hinder the Temple, vvhich counſels hardly could be long vniforme, that record in Ezra 4. argueth, that he reigned not long ſole Emperour: though Heathen in *Clemens* give him 19. yeares, vvhich might be almoſt all vnder his father. Next cometh the King vvhich maried *Aſtoſſa Heſter* famous in *Hellanicus* for jnventing Epiſtles, as he thought. *Mardochay* telleth of her Letters through 127. Provinces for the Ievves ſafety: And of them *Hellanicus* might ſpeake. *Heſter* vvas maried to him in his ſeaventh yeare. So her ſonne *Darius Artaxaſta* mentioned Ezra 6. verſ. 14. might be ſix yeares old in his fathers tvvelfth, mē-

tioned by *Mardochai* then actiue, though he vvere caryed to *Babel* vvith King *Iechonias*. This King *Eſters* huſband is called *Darius* in *Herodot*, and *Cteſias*: and he lyved by *Cteſias* 43 yeares, and by *Herodotus* he vvas 20. vvhen *Cyrus* vvent to *Scythia*, vpon the taking of *Babel*: and dreamed of his Empire. So if *Cambyſes* called *Artaxata* by his Imperiall name, reigned after *Babels* fall 7. yeares. *Darius* had 16. vvho by his Imperiall name is *Oxyares*, *Aſſuerus* or *Xerx*. Tvvo ſonnes he left, vvho gently ſtrove for the Empire, vvhile neiher ſought to defeat the other, as *Iuſtine* recordeth: and *Herodot* recordeth that *Athoſſ* ſonne, borne after the father vvas Emperour, prevayled. The vviſedome of *Mardochai* and *Nehemias* and *Eſter*, might cauſe that quietneſſe: Seeing *Mardochai* vvas a chiefe in the kingdome. And ſomevvhat the yong yeares of *Atoſſ* ſonne: tenn at his fathers death. So the other brother hath his fathers Imperiall name *Xerx*, *Eſt*. 10. by the *Ieruſalem* copy in the *Maſoreth*. This *Xers* ſix yeares prepared vvarre for *Grecia*, in his brothers minority. VVhen he vvas in *Grecia*, then vvas *Atoſſaes* ſonne 16. and might vvell licence the buylding of the Temple: and take the other Imperiall name *Artaxaſta*, being King of *Aſſur*, or *Babel*: before he vvas ſole Emperour, and mention prayer for the Kings ſonnes: and acknovvledge Gods vvrath in the overthrovv of *Xerx*, for hindering the Temple And the ſtyle of *Aggei* shevveth that he exhorted the returned vvherof ſome had ſeene *Salomons* Temple, to builde before the King gaue leaue: othervviſe exhortation vvere cold. And ſeeing *Heſter* vvas of *Beniamin*, in vvhoſe tribe the Temple vvas built, *Sems* ſõne by *Elam* and *Arphaxad* vvas fit to be the buider. And God proſpered him and his ſonne, and his grand childe. No other vvould ſo favour *Iuda*: In his

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ſecond he authoriſeth the Temple, vvith great charges for ſacrifice and vvith menacies vpon the hinderers: in his ſixt it is buylt: In his ſeaventh he ſendeth *Ezra* to ſet forvvard lavves, vvith great giftes from the *Perſian* vvorthies: being taught vvith the King the religion of God. In his tvventieth *Nehemias* the third in the Catalogue of the returned, vvalleth the Citie: by ſeaven ſeauens from the ſeaventieth of *Babell*. And *Ieruſalem* is not more vvalled by ſtones, thē trueth of ſtory: to check Heathen, by the Chronicle. vvhē 49000. Ievves teach vs to make from *Cyrus* decree to build *Ieruſalem* vnto the building but 49. yeres, vvher *Perſians* have ſince their ovvn chalenge of Empire 149. So that 100. muſt be cut off: vvhē vve examine their time as they touch the 490. yeares, told vnto the Kings of *Sem* and *Iaphet*, for perſuading *Iaphet* to dvvell in the tentes of *Sem*: And there the Heathen deceyve, vvher Prophets moſt clearly correct their deceit: that Daniels chap. 10. and 11. and *Ezra* 1. 2. 3. 4. 5. 6. 7. And *Nehem.* and *Eſter*, and *Aggei*, *Zacharie*, and *Malachi*, chaſe their errour, vvho can not ſtick to Heathen, but vvill vvreſt Gods vvord more groſſely then any thing is ſpoken in all the *Alkoran*. Yet our Eccleſiaſticall bragge vvhat Maiſter *Lively* hath done againſt all theſe holy bookes. Particular texts and ſtories of Kinges shalbe compared vvith his learning: and our right reuerend fathers shall ſee vvho be the lyers againſt all duty, and raylers againſt all honeſtie, foming out their ovvne shame as the ragīg vvaues of the Sea, they shall reſume their ovvn phraſes: & by their eares heare their tongue.

Of 2. Chron. 36. or Ezra.

THus ſayth *Cyrus* King of *Paras*: The Eternall the GOD of heaven hath given me all the Kingdomes of the

earth: and hath commaunded me to build him a Temple in *Ieruſalem* vvhich is in *Iudah*. VVho is amongſt you of all his people, the Eternall his God be vvith him: and let him go vp, &c.

Of Cyrus firſt yeare, what it meaneth.

SEing *Cyrus* came vp as a vvarrier vnto all the Kingdomes of the earth, reaſon vvould tell that in his firſt yeare of reigne in *Perſia*, he overcame not 120. countreis: but his firſt year of Empire above al mightie is meant: yet our Eccleſiaſticall make the FIRST, here the firſt of *Cyrus* thirty; in M. *Livelies* thirty yeares ſkill for Ebrevv vvriters. VVhen he bringeth one Ebrevv of his minde, the Earth ſhall beare ſtarres, & the ſky ſhalbe plovved.

Of Ezra Chap. 3. verſ. 8.

IN the ſecond yeare after returne vnto the houſe of God in *Ieruſalem* the ſecond moneth, *Zorobabel* ſonne of *Salathiel*, and *Ieſus* ſonne of *Ioſadak*, and the reſt of their brethren the Sacrificers and the Levites, and all they vvhich came from the captivity, to *Ieruſalem*, began to lay the foundation of the Temple, & c. then the Epiſtle vvas vvritten to hinder the building to *Artax.* King of *Paras* Ezra. 4. 12. *Be it knowen to the King, that the Iewes vvhich are come from him to vs, are come to Ieruſalem, and builde the rebellious and meſchevous Citie:* &c. And ver. 24. *Then the vvorke of the houſe of God vvas ſtayed.* For this ſtaying *Daniel* faſted, as he vvriteth, Ch. 10. v. 1. & 2. And the Ebrevves that vvrite vpon *Daniel*, vvould tell M. *Lively* ſo. And reaſon telleth that this *Artax.* vvas ruler vvhen the Ievves vnder *Cyrus* came home.

M. Li-

M. Livelies corruption.

Cyrus reigned 30. yeares.
Cambyſes 7.
Darius 36.
Xerxes 21.
Artaxerxes 40. And by him the Temple vvas hindered by *M. Lively*: So he vvould make about 100. yeares of a fevv moneths, and *Zorobabel* and *Ieſus* alive all the vvhile: and the Temple vvithout going forvvard, ſo long vvhere none hindred.

Never any author vvas made ſo ſenſeles as M. *Lively* vvould make Ezra. And in deed the *Artax.* vvhom he maketh the hinderer, vvas the builder, Ezra 6. Such thankes M. *Lively* giveth him, vvhere God did moſt highly renovvme him: and calleth his nobles *WORTHIES*.

In the ſecond of *Darius Nothus* the Temple goeth forvvard: by M. *Lively*, ſo, *Zorobabel* & *Ieſus* vvere 137. yeares toge her in office: and further abſurdities folovv: as againſt Ezra. Cha. 6. The Elders of the Ievves builded by the commandement of *Darius Artaxerxes*. In his ſecond yeare, they beganne to builde, and proſpered by the prophecy of *Aggai* and *Zacharie*: in the ſixt of King *Darius* the returned from the captivitie celebrate the dedication of the houſe of God, and the returned from captivitie, celebrate the Paſſeover: So 49000. of the returned (Ezra 2.) ſhould be alive & active the troupes of them 138. in midle age. And this is more ſtrange: In the ſeaventh of *Artax.* Ezra (ſonne to *Saraias* kild vvith *Sedekias* children 52. before *Babel* fell, 2. King. 25.) cometh frō *Babel* 26. after *Aggei* profecieth, by M. *Lively*, aged at the leaſt by him *216* yeares.

Since ages vvere halfed vpon the building of *Babel* not many lived ſo longe: yet Ezra ſeeth many deſcentes of high

high Preiſtes after all this. So by *M. Liuely* and our Eccleſiaſticall auctority, *Ezra* should live longer then any borne ſince *Babell* fell: ſo ready he is in *Ezra*, by 30. yeares profeſſion, ſuch a cunning profeſſour should not halt before creples.

Of Nehemias. Chap. 1.

In truth but 14. but 15. by Mr. Lively.

Nehemias vvalleth *Ieruſalem* after *Ezraes* returne 25. yeares, and in *Perſia* before his returne, he asked his brethren: hovv his brethren did, the remnant of captiuitie by *M. Lively* tvventy yeares after the end of the *Peloponneſian* vvarres, that is in proper Greeke trueth tenn yeares before the rigne of *Philip. Macedon.* And the returned from *Babilon* should be then at home 175. yeare. & 187. vvhen he vvalleth *Ieruſalem:* vvhich ſpace the holy Ghoſt hath made but ſeauen ſeavens: that men might ſone ſee a tenth of 490. in their preſent age performed in moſt noble ſtoryes if they had any minde to marke the vvord of God.

Of Aggei disgraced.

Aggei ſaith, ch. 2. 3. vvho is that remaineth among you, vvhich ſavv the former Temple. If the demaunded vvere ten yeares old vvhen they ſavv the former Temple, they should be by *M. Lively* vvhen *Aggei* ſpake 200. yeres old. And vvho can beleeve that; Ninety they vvere: and ſo vvell might: and the trueth hangeth vvithout abſurdities: but vntruthes vvill ſone iarre from ſcripture.

Of

Of Zacharie disgraced by our Divinity.

Zachary speaketh to *Zorobabel* in the second of *Darius*, and in his fourth: and in all his speaches as to be returned from Babel. And he should be thought of vs, as of all the *Thalmudiques*, a Prophet at the returne vvhen the altar vvas built: and yet he is called a yong man, Cha. 2. 4. An Ebrevv professour should not go against all Ebrevves, that ever professed, and to comon judgement of all men.

Of Malachye.

Malachie prophecieth after the Temple vvas built, & not vvith *Aggei* & *Zacharie*. For *Ezra* vvould not have omitted him vvhē he nameth the other tvvo furtherers of the Temples vvorke, if he had prophecied amongest them. But as the Tēple licēced by *Darius* alias *Artaxasta*, in his secōd yeare, vvas finished in the sixt of *Darius*: & in the seaventh of *Artaxasta*, *Ezra* cometh from *Babel* to reforme matters: as mariages vvith infideles: & such, fit for beginning a nevv comon vveale: So *Malachy* speaketh nothing of the Temple, but of maintenance for the Levites, and of strange faithed vvives, and all, for matters fit for a nevv beginning comon vveale: and not to later ages as manie as *Nestor* had seene in *Homer*; vvhich thing *M. Livelies Persique skill would importe*. But Hebrevves vniversally agree, that he vvas presently in action vpon the building of the Temple: so that many held him to be *Mardochai*, captived of old time vvith *Iechonias*, or *Ezra*, soone to *Saraias* kild vvhen *Nebuchadnezar* brent the holy Temple. Novv *M. Livelies Persique Chronique* skill vvould make all levves amazed, hovv an Hebrevv professour should ever dreame against all He

brevves, all, every mothers ſon that *Malachies* ſpeach should be applied to times ſo farre from the returne from *Babell*: and that, to dash the ſet time for the redemption of the vvorld.

Of all the *Perſian* Kings:

How the Ssripture ſpeaketh of them; or leaveth them.

DARIVS the *Mede*, vvho made a proclamation of vvorship to *Daniels* God, is celebrated, *Dan. 6.*

CYRVS, vvho decreeth to build *Babel* vpon his ovvn charges; and paſſeth a decree to build *Ieruſalem*, is mētioned, *Dan. 10. 2 Chr. 36. Ezra 1. & 4.*

* As *in Iſachar for Iſachear San, or S. is omitted: ſo: San, or S. in Artaxata for Artaxaſta in Grekes & Latines.*

*ARTAXATA, vnder vvhom the Ievves are ſayd to returne, *Ezra 4.* vvho yet returned in the firſt of *Cyrus*. All theſe three muſt needes be holden to reigne together, and but a very short time.

OXYARES, as *Greekes* vvould name him, or *Aſſueru s* or *Xerx*, by the copy vvhich the Ievves keepe in golden letters at *Ieruſalem*. *Mardochai* being 63. yeares in *Babel*: and active in his tvvelfth; argueth that time to be neare the returne. And *Eſther Atoſſa* his vvife, famous in Heathen, telleth that he is DARIVS HYSTASPIS in *Grecians*. Alſo *Hatac* the Eunuch attendant vpon *Eſther*, and in *Cteſias* miraculouſly affected tovvardes *Darius*, he telleth vvho that *Aſſuerus* vvas. See *Photius Cteſias*. In the copie of *Henry Stephen Nathac* is put for *Hatac*: But the *Anſpurge* copie agreeth better vvith *Eſther*: And geveth great light to knovv vvhat King vvas *Atoſſaes* huſband. And *Aachilus*

in

in his tragedie for *Xerx* his flight: maketh *Darius* plainly husband to *Atossa*. She is *Esther*.

XERS, that bare his fathers Imperiall name, he is noted in *Dan. ch.* 11. to stir all against the kingdome of *Iavan*. But he medled not vvith the Ievves.

DARIVS called in Ebrevv by Imperiall name *Artaxasta*; by *Cambyses* Imperiall name, vvith difference of one letter: as to keepe the court Recordes distinguished: and then in Greeke by both **Artaxerxes*: he is set foorth in *Ezra*, *Chrp.* 6. by tvvo names *Darius* & *Artax*: by the vniuersall consent of Ebrevves, and most strong reasons, and so to be *Esters* sonne; and so of *Beniamin*: and fit to build Gods Temple. And none Heathen but he euer fauoured the Ievves intirely, & *Nehemias* vvas his cup-bearer, as likest to be most faithfull to him; and obteyned authority to vvall *Ierusalem*: and after tvvelue yeares returned to the King: and his Nobles are called valiant vvorthies, *Ez.* 7. And he tamed the *Grecians* most of any *Persian*; and he knevv all his Predecessours vvere plagued for hindering the buylding of the Temple: as he closlely confesseth, *Ez.* 6. of him being one man, and continuing favour tovvardes the Ievves, the Ebrevv professour against Ebrevves all, I trovv, doth make tvvo men, and putteth others betvvixt him and himselfe. *Ochus* and *Longimanus Nehemias* passeth over, and cometh to DARIVS the last, *Neh.* 12. And for all these the holy last Prophets have such arguments, that no Ievv commenting vpon scripture, could thinke that *Iuda* vvas vnder *Persia* above 130. And their millions vvill rather come short, then come so farr as 130. yeares. And *M. Livelyes* 230. marre the strōgest prophecie for the salvation of the vvorld, and light of the Nevv Testament. So the holy story doth receive extreame disgrace.

*Artax-Erxes is made frō the imperiall name of Cābyses in Ezra 4 ād that of Darius Hystaspis son: Xers: Ester teth: in the Goldē copy kept at Ierusalē: vvhich the vvest Ievves folovv. That made some Greeks hold Artaxers S. to Xerx: & Iosephus to hold him to be great Xerxes.

It is hard to persuade Ievves that Persia ruled 130. yeres: & that Nehemias saw all their times. M. Livelies 230, vvill be as the Alcoran: & justly.

What kinde of testimonies M. Lively bringeth, to rent all the last holy Prophetes; to stretch the lives in them 100. yeares more then their lives will suffer

MAister *Lively* citeth *Iulius Africanus*, for *Cyrus* first yere, to be in Olympiad 55. And ill set by *Beroldus* in Olympiad 80.

Answer to Olympiades.

MAister *Lively* hath seen or might, three treatises justly checking them vvhich holde Olympiades in any accompt: or accompt by *Rome*: or the *Archontes* of *Apellodorus*, or the distances vvhich *Exatosthenes* maketh betvvixt *Cyrus* & *Xerx*, & thence to *The Polcponnesian* vvarres; & hovv *Thucidides* & *Demosthenes* make fifty yeares for 35. And hovv from *Lysanders* vnvvalling of *Athens*, he maketh 34. yeares, vvhere *Isocrates* & *Strabo* vvith *Lysias* vvould make but ten; & tvvelve thence to *Phil. Macedon* for never an one. And the true accomptes of *Greeles* living in *Persiq times*, vvere brought forth against one that had better skill then *M. Lively* in Greeke; and did all that Greeke could doe for defence; that he might vvell say as *Hector* in *Vergil*;

Si Pergama dextrâ
Defendi possent, etiam hâc defensa fuissent.

And as careles *V C. alegon* had soone his house on fire for resistance past all hope; so M. *Lively* might have seene vvhat vvould become of his Librarie.

For Olympiades this was part.

Ezechiel propheeied in Olympiad 48. by *Clemens*, and by him, *Aggei* ninety yeares after in Olympiad 48. So our Ecclesiasticall skill maketh *Ezechiel* and *Aggei* of one.

oneage. This vvilbe ſmall commendation for right reverend Fathers that have taken ſo many hundreth thouſande poundes ſterling for teaching Divinity: To make *Ezechiel* prophecying in the fift of King *Sedekias* kild by *Nabucodonoſor* & *Aggei* that built the Temple by his tongue, to be of one and the ſame *Olympiad* in ſad trueth, and trueth to examine an Angels prophecy. Reverend Fathers should have dealt more reverendlie then to check Gods vvord for the very houre of our redemption, ſet in *Daniels* time ſure for all the vvorld; more reverendly they should have dealt then to alter the borders vvhich Prophetes and Angels had ſettled. Mote of this ſtuff shalbe shevved. *Xerxes* in of *Eſthers* time and *Oebotas* a *Greeke*, and *Gelo* King of *Syracuſa* vvere of one time; and dealers in the ſame vvarres. Yet *Oebotas* vvarred then in Olympiad the ſixt; and ſo *Gelo* built *Camarina* in Olympiad the third by the commentarie vpon *Pindarus*. So by our Eccleſiaſticall men King *Cyrus* should be in *Antiochus Epiphanes* dayes; Or *Xerxes* in King *Ezechias* time. Thus vve corrupt religion by ignorance of all groundes of ſtudy. This ground is ſure and vvorthy of all interteynment vvhich *Thalmud Ieruſalemy* citeth; but confirmed afore in the Goſpel *Ein dibre Thorah zaricin chizuk*; *Thaanint fol. 66. col. 1.* The vvords of the Lavv need no fortification. So our Lord ſaith; *I receave no teſtimony from men*. VVhen *Abraham* ſavv *Iſmael* perſecute *Iſaak*, he knevv that that time four hundreth yeares *Iſrael* should come from Egipt, as vvell as *Moſes*, in the end. So *Ezechias* knevv fiftine yeares afore he died, vvhē he should die, ſo vvell as they that ſavv his death; So *Ieremy* knevv ſeauenty yeares before *Babel* fell, vvhen it should fall; as vvell as *Daniel* that ſavv it fall; So *Daniel* knevv that *490.* yeares from his prayer, Chriſt our Lord should confirme

the couenant for Heathen: as vvell as the Diſciples knevv that it vvas done. And all Ievves, of any Religion in the Goſpell, looked at the ſame time for the kingdome of heaven to appeare by the plaine prophecie of Gods vvord. Further dotage in Olympiades may be vvayed.

Chilon the vviſe, the Old *Lacedemonian* of *Solons* age, vvas *Ephorus* in *Sparte* in the fiftie ſixt Olympiad: of *Solons* age: and much ancienter then *Cyrus*. *Soſigenes* in *Laertius* is the authour. By *Pamphila*, a learned *Romane* vvoman, vvhich vvrote of *Olympiades*, vvhoſe vvorke *Photius* honoreth in his Librarie: it vvas the ſixt Olympiade vvhen this *Chilon* vvas *Ephorus*. So by Olimpiades there is a doubt of 200. yeares (that is 50 Olympiades) vvhen *Chilon* one of the ſeaven ſages, flourished. VVhoſe time vvithout Olimpiades helpe, is knovven vvell enough. So for the deceaved: theſe Olympiades, if they be not farre enough out of the vvay by them ſelves, theſe Olympiades vvould pricke them forvvard. And it muſt needes be counted a moſt grievous iniurie againſt the Maieſtie of God, to torment all the Bible by thē, and to deny the gracious light of Salvation: vvhich the holy Angell *Grbriel* left as mount Sion that connot be moved. And as the mountaines are about *Ieruſalem*, ſo are holy Scriptures about that oration of the holy *Gabriel*: vvho taught all at *Babels* fall, that 490. yeares after that yeare, the King of Glorie should be kild: but death should not hold him, but his iuſtice should appeare, by his Reſurrection: that he vvas kild not for himſelfe, but to make reconciliation for our ſinnes, and to ſeale Viſion and Prophet: and to make Heathen ſyſſoma one body vvith Iſraell. The Lord knevv, that as plaine a prefixed tyme as time could be prefixed vvas needfull for all the vvorld. And the holy Angel might not ſpeak deceipt as *Iupiter* in *Homer*, by a dreame

deceaved

deceived *Agamemnon*, by the vvord NOVV: saying: Novv thou shalt take *Troy*. *Agamemnon* tooke it for, THAT DAY: but *Iupiter* meant that yeare: and so caused for amendes to *Achilles*, infinite slaughter of *Greekes*. By *M. Lively* the Angel deceaved all that euer read his vvordes: till *M. Lively* came to teach their right meaning, and he should no more be an holy Angel then *Iupiters* dreame vvas a God. Our reverend fathers might have spared the Princes authoritie from confirming such *Agamemnon* dreames. They that adventure their eternall state on this: that they vvill vvith all hart, might, and streng h, that Gods grace vvill graciously affoard, further the trueth and ligh of the Gospell, vvill not reioyce to have their authoritie vsurped to the Eternall destruction of their People and themselves. This cosinage to check the holy Angell by Olympiades, to turne the prophecie from light to darknes: from trueth to falshood; from Christ his name to prophane Atheistes: from his covenaunt in the Lordes supper: vnto a covenaunt of *Romane* dogges vvith as dogged Ievves: from the tymes beginning certeine and cleare to all hartes of sage, vnto one never knovvne afore *M. Lively* tolde: and to end not at our Lordes death; to end Moses there, but to end at *Ierusalems* fall: and sacrifice to be lavvfull so farre: this matcheth *Eves* fall by the Serpent: and passeth the buylding of *Babel*. And *Esay* thought and taught, that by *Cyrus* decree *Ierusalem* should be built. And seing he gave them vnder letters Pattents leave, to returne to *Ierusalem* to build the Temple, the decree for Citie and Temple must needes be at that tyme: and so *Daniel* vvould vnderstand him: that from that yeare all the vvorld might date their vvritinges thus: Dated 490. yeares afore the kingdome of Messias *Cyri primo*; Dated 460. *Darij Artax.* 28 vvhen *Aggei* prophe-

phecieth: Dated 442. *Vicesimo Artax.* before Messias Kingdome; vvhen *Ierusalem* vvas vvalled. And as men on a journey knovven, knovv stil hovv fevver miles they have to their Inne or rest; so all the vvorld yeare by yeare, since the Angell taught *Daniel*, might knovv, hovv neare they vver to the opening of the kingdome of heaven by our Lord his most holy soule going through the veile of his flesh into heaven, by S. Paule, into Paradise by the Gospell, into *Hades* by the Greeke, (but in *Hades* to the Gardens of the Godly, and not *Tartarus*) to make reconciliation for vs, having found Eternall redemption. Such limites are fitt markes for a Chronicle; The first yeare of *Cyrus* Empire, vvho had revenged *Babel* that oppressed Gods children 70. yeares; that yeare vvhich savv an Angell tell *Daniel* of an Eternall kingdome, in hope of vvhich 49697. leave *Babel* for *Ierusalem* sure to be still in affliction; and a Proclamation of the God that made the heavens over six score nations; and a vvilling subsidie from so many for them that goe to *Ierusalem* in this hope; Such noble stories should be the mark of a Chronicle for Christ; chayned from *Adam* 3470. yeares thither; and thence seaven times the captivities length, that is 490. yeares vntill the King of glory doth open freedome for all: vvhen the sun darkened three houres; vvhen the earth trembleth; vvhen the stones burst; vvhen the curtine of the Temple rent; as a Draper vvould part a peece of cloth; vvhen the dead arose; vvhen our Lord forty dayes vvas seene of the faithfull, to send his spirit and a fiery lavv to teach all nations. Such noble markes should the Angel Gabriels Chronicle have; and not obscure dennes of *Cacus* to bring errours in numbre as the leaves of a forest.

And yet let vs more consider the vanity taken by the Games of Olympia; renued everie fift yeare; having full foure

foure yeares to an Olympiade: That by a fuller diſcourſe ſuch vvicked toyes might be banished for euer: and made a lothſomnes to all men of iudgement.

Olympiades miracles for Thales *the Wiſe man.*

Thales Mileſius vvas vvell knovven that he lyved in *Solons* tyme, and *Cræſus* King of *Lydia*, vvhome *Cyrus* conquered: and yet *Cræſus* vvas of King *Ioſias* times, as *Greekes* conferred, vvill convict. This *Thales* is ſaid by ſome to be borne in the thirty fift *Olympiade*, and to flourish in the ſeaventh: that is 120. yeares afore he vvas borne. And this ſtuffe is goodly to obſcure the tyme of Salvation, shining in *Daniel* more then doth the ſunne in his greateſt brightnes. *Maſt. Lively* hath drawne Olympiades into our Eccleſiaſticall authoritie: to make vs a skoff to all levves of the vvorld: that vve looke by them hovv to vnderſtand an Angel of light, ſent by the grace of God to teach all the ſimple vvorld: into vvhoſe lippes if grace vvere not povvred, to be vnderſtood as ſoone as he ſpake: heathen vvould ſay *Daniel* ſavv no Angel. And *M. Lively* never heard of any levv that more regarded *Olympiades*, then vve regard *Lucianes* true ſtories. And if he had read ſuch *Greacians* as marke them, hovv they iarre, he vvould have held them as vveake as Cobvvebbes vvhich a fly vvould breake.

Of Cyrus and Cambyſes to vvhat Olympiad M. Lively might apply them.

Suidas in the name *Anacreon*, the Poët, ſayth: he lived in the dayes of *Polycrates* the tyrant of *Samos* in the fiftietvvo Olympiade: But others place him in the tvventy fift

Olympiade vnder *Cyrus* and *Cambyſes*, So by *Suidas Cyrus* and *Cambyſes* reigne togeather. And by Olympiades an hundreth yeares ſooner then *M. Lively* vvould: and almoſt an hundreth yeares before *Nabuchadneſar*: if *Ezechiel* propheciеth in Olympiad 48. as *Clemens* of *Alexandria* vvriteth he did. And ſo the Ebrevv profeſſour may ſee to vvhat paſſe his Muſæ Olympiades bring Ebrevv vvriters, if his penne vvere regarded.

The recordes of his Eclipſes are leſſe regarded: of Ievves and Grekes: and of Arabians cited by *Chriſtmannus* vpon *Alfragan*: vvhich even from great *Alexander* (vvhence Greekes better agree) make leſſe yeares by much then *Ptolemies* recordes of Eclipſes. And they from *Nabonaſſar*, *Mardocempad*, *Nabopollaſar*, *Cambyſes*, *Darius* the firſt, compared vvith King *Ezechias* calling back of the Sun, and *Eſthers* time, can have no poſſibility of agreement, or likelyhood. *Galen* vpon *Hipocrates* ſayth vvell; that the moſt part of the bookes in *Alexandria* Librarie vvere forged: And *Laertius* telleth of forging many thouſand yeares vvith pretenſe of marking Eclipſes, & odde monethes and dayes. *Chriſoſtome* the learned regarded them not: *Maximus Monachus* bringeth other reckonings, *Epiphanius* other, and *Clemens* of *Alexandria* infinite varieties, and yet no care of thoſe calculations: and expreſſely telleth there vvas no Chronique obſervation in record before *Eratoſthenes*, vnder the *Ptolemeis* times, compiled one. *ROME* alſo is brought in Chronicle, vvho before great *Alexander* had no vvriters. And *Onuphrius Panvinius* vvondereth at varieties, vvhen & by vvhō *Rome* ſhould be built. Alſo *ARCHONTES* or Majors of *Athenes* are brought to fight vvith an Angel. Three vvriters vvrote of them: *Demetrius*, *Steſichorus*, & *Apollodorus*: the third auctour vvas late; and of Chroniclers that vvould ſeeme

exact

exact, folovved. But their names many together running vpon a letter, shevv that from ſome Alphabet table, they vvere fetched: and very vnlearnedly. For many extant in *Demoſthenes*, *Aeſchines*, and *Lyſias*, oratours ſpeaking of their ovvne times, are not in *Apollodorus*. And beyond the times of *Xerx*, there is no table of them extant. As *Athenes* ſavv not to vvhat purpoſe they ſhould keep any record of times. And *Apollodorus* hath about 40. vvhere the life of *Euripides* the *Tragique* vvill confute him. That shalbe shevved in fevv vvordes. Of *Euripides* thus vvriteth *Suidas* in *Euripides*. *Euripides &c.* vvas borne the very ſame day that *Greekes* turned the *Perſians* vnto flight, &c. He lived ſeaventie five yeares. This vvriteth *Suidas* in the terme, *EVRIPIDES*. And in the terme *Timotheus* thus: *Timotheus* the *Lyrique*, vvas in the dayes of *Euripides* the *Tragique*, vvhen *Philip Macedon* reigned. So it is a ſure demonſtration that *Xerxes* flight, & *Philip Macedones* reigne are not ſundred above 75. yeares. So *M. Lively* is convicted to bring about 40. Mayors of *Athenes* for *Euripides* life time, more then his dayes ſavv there. It is great pity that our Archiepiſcopall authoritie should check the Date for ſalvation to all the vvorld, vvith ſuch *Acherontean* bables; vvhere even *Greekes* fight for ſcripture.

Of the diſtance from Xerxes flight, to the taking of Athens by Lyſander, to be 65. yeares: and thence but ten to Philip Macedon.

VVHen the *Athenians* dealt moſt manfully againſt the *Perſianes*, they had the ſuperioritie of *Grecia* cōmēded vnto thē. That they helde till *Lacedemon* vnvvalled their tovvne: after 27. yeres vvarre. That ſpace of rule is in *LYSIAS* in *EPITAPH.* and in *ISOCRATES PANYGYRICO* ſixtie five yeares.

And both they being *Athenians*, should knovv their ovvne ſtate: being aline in that very time. Then began the *Lacedemonians* ſuperioritie over *Grecia*. *Leuctra* field ended *Lacedemons* ſuperioritie. *Strabo* noteth that plainly. Then *Epaminondas* the famous *Theban*, brought vp vvith *Philip Macedon*, and equall in yeares, vvan the field, yong and vnmaried, about 27. yeares old. And at the ſame time did *Philip Macedone* reigne. For he reigned at 27. yeares. So the *Lacedemonians* loſſe of gov ernement being knovven hovv long it cõtinued, telleth hovv to ſettle the time of *Leuſtra* field. Novv *Iſocrates* in his Epiſtle to K. *Philip*, ſaith: The *Lacedemonians* ruled but tenne yeares over *Grecia*: that is, after *Lyſander* vnvvalled *Athens*. Therefore tenne yeare; thence reacheth to *Philip Macedones* reigne. So *Suidas* for *Euripides* life, is ſtrengthened by men of that age: in plain vvordes. Many profes herein I ſhevved of old: vvhich I need not novv to repeat. *Philip Macedon* reigned 20. yeares by *Atheneus*: and *Alexander* his ſonne, ſix before his Monarchie. So by *Greekes* yeares from *Alexan.* the great vnto *Xerxes* vvarre: and his brothers reigne at home, are not mo then 100. And the time thence to *Cyrus*, by moſt ſtrong proofes of Scripture, and by all the millions of the Ievves over the earth, vvhich all folovv the *Thalmud*, yeares are not above 30. And even by the perpetuall conſent of Grecians skilfully read, the ſame is proved. So the *Perſians* ov errule *Iuda*, but 130. yeares: and *M. Lively* ſhould better have marked firſt the authoritie, next the meaning of Greeke authours for antiquities. The *Medes* in *Agathias* have after the fall of *Aſſur*, 300. yeare dominion. That is by Scripture trueth, not one day. For *Nabucodnoſor* overthrevv *Aſſur*: not the *Medes*. And King *Manaſſes* vvas caried to *Babel*, by the commaundement of the King of *Aſſur*: not long before the

capti-

captivitie of *Babel*. And the *Persians* extinguish all *Babels* empire. Onely *Nabucadnezar* vvas *Hercules* to goe as farre as *Spain*, in *Stra.* 15. but in the East the *Persians* ruled: & chalendge al that time to themselves vvhich *Iuda* spent in *Babel*: and reckon vvith the largest to augment their yeares: all yeares from yonge Princehood: as yeares of Empire. So *Cyrus* hath 30. vvhere after *Babels* fall our men, as *M. Scaliger* give him but 3. *Cambyses* hath nyneteene in *Clem. Alexan.* 1 strom. For 7. by *M. Lively*; from *Herodot*, for bare foure of sole governement, by true examination. *Darius Histaspis* hath in *Herod.* 36. for bare sixtene in truth. and in *Ctesias* 31. from tvvelve yeares of age: so from eight he might have about 36. For vnder the mighty *Persianes* many Kinges & their sonnes Princes lived at once. And the *Greekes* could find no certenty of them: not so much as for their names. *Aeschylus* in his *Persis*, vvhere he vttered all that *Grecia* knevv, shevveth that: speaking of times late: and differing much from later vvriters. So *M. Livelie* might have spared vexing of all the Bible: citing auncientes rejected most strongly by both Testamentes, true old Greekes, and all Churches novv. And Learned Christians should bend to finde a consent, not a dissent in holy Scriptures: to shevv light, not lighnes: order, and not disorder: joyance, not anoyance: right passing rumours, not might of conceited humours, about matters of salvation.

How the first chapter of Saint Mathew is disgraced by Maister Lively.

VVhen *Daniel* vvas taught hovv many yeares should be frō the time of his prayer ūto our Lord his cōfirming of the covenant for many

ny: & hovv long hee should teach; evē halfe a seavē: & knevv frō Moses Lavv. Num. 4. for the Levites to begin their office at thirty, that our Lord vvas to doe so to: & by *Ezeck.* 39. that the legges of the Image in *Egipt* & *Babel*, must be brokē by the yeare of our Lord his coming into the vvorld, & by his ovvne seaventh chapter, vvhere the fourth beast is cast into the fire before the son of man cometh in the clouds: and so could and did teach *Darius* and *Cyrus* all his booke, and summe of both Testaments, he persvvades Kinges to graunt authoritie for all Israel to returne and restore *Ieruſalem:* and moved his nation therevnto. Then vvas *Zorobabel* of *Salathiel* of *Nathan* of King *David* the Patriark and Father to the sonne of God after the flesh, governour of the People. His familie vvill teach vs to measure the time, specially marking the time from Davids death to that yeare 480. just so many they vvere. Novv from *Nathan* sonne to David, to *Salathiel* be 23. generations. This being considered, vve must flee to a miracle of Gods povver, to make vp from *Zorobabels* governemēnt vnto our Lord his 32. 6. mo nethes 490. Or to his birth 437 vvithout consideration of Gods counsell none vvould beleeve the number vvere so great in the yeares. For, the Generations betvvixt our L. & *Zorobabel*, are but tenne: to dravv mo yeares then 20. above vvere betvvixt the fall of *Balthasar* the Tyrant, for Satan over the Church: & the fall of Satan by the obedience of our Lord vpon the Crosse: in anguish of his soule more then ever all soules felt in this vvorld. And *M. Lively* should have spent his time to fortifie Saīct Mathevv against all the millions of the Ievves; vvho make the time ninety yeares shorter then the Angell meant. And the excesse is by *M. Lively* in Ezra his life time almost all. VVher Ievves make him die at

If 23. generations draw but 480 ye. eleuē Mat. 1. should not have above 490. without warrāt frō God. Nor yet so many 490.

Would make a Iew reiect the N. Testament.

at 100. yet he lived 150. at the leasst; and about 250. as *M. Lively* ruleth the sunne in *Phaeton* place. So Saint Mathevv vexed for lengthning lives *50.* above ordinary, is vexed by *M. Lively* for 100. in an other extremitie: as not able to make them vp. And if that summe of 490 be vnlikely but for Gods authoritie: and shorter by the *Thalmud* by 90. vvho vvould bring vvithout Gods auctority, 100. more: & differ from levves *180.* and almost all in the life of one man? levves that catch an Ebrevv professour so simple, vvould little esteeme of Christians skill,

The vvhole speach of the Angell: vvith expositions ancient vpon it.

THe matter vvilbe clearer by laying dovvne the Angels oration: thus the holy *Gabriel* speaketh to gratious *Daniel*, chap. 9. ver. 22. *I am now come forth to teach thee knowledge. At the beginning of thy prayers came forth the vvord, & I am come to shew it vnto thee. For thou art greatly beloved. Perceave therfore the word & conceave the vision.*

SEAVENTIE SEAVENS (of yeres) are cut out, for thy people, and for thy holy Citie: to consume vvickednes, and to abolish sinnes, and to make reconciliation for iniquitie, and to bring righteousnes everlasting, and to seale Vision and Prophet, and to shevv CHRIST the HOLY of HOLY. Knovv then and marke: from the outgoing of the vvord, to restore and to builde *Ierusalem*, vnto CHRIST the governour, shalbe seaven seavens (of yeres) and sixtie and tvvo seauens: in t'hother it shalbe restored and builded, streete and vvall: and troublous shall these tymes be. In that after the sixtie & tvvo seaues Christ shall be killed; and not for himselfe: thervpon the citie and holy

*I folovv th: marg. Ebrevv. The text is: to Seale, & the 70 folovv that & our Bishops. & falely. The text is true: And the marg. is: An expositiō for playnes.

holy place shal he destroy, the *GOVERNOVRS* ovvne people to come: and their ende shalbe vvith a Flood: and at the ende of vvarre, it shall have a finall judgement to desolation. But he shall confirme the Testament for many the last Seaven: vvhen in HALIE THAT SEAVEN he shall ende the Sacrifice and Oblation. Aftervvardes by an armie abominable, he shall make a desolation: even till vtter destruction and finall judgement ! flovv vpon the desolate.

or come: by the 90. & the Gospell.

The heades of the Angel Gabriel his speach.

Daniel is taught hovv long *Sion* shalbe holy for sacrificing: hovv long Circumcision, Sabates, the Pascha of Lamb or kid, and all sacrifices shall centinue at *Ierusalem*: hovv many yeares, even to the houre of the day frō his prayer, are vnto the death of our Lord for our Eternall life: to cōfirme the Testamēt for many: & to end all Moses lavves, that Ievves and Gentils may be one body. All this the booke called, *A true Chronicle*, commended by I. C. destroyeth: vvhose vvordes vvith the folio shalbe shevved.

M. Liu. pitieth vs for beleeving that our L. his death is prefixed to an exact yeare, by the Angel.

A denyall of the main vse of the prophecie fol. 170.

It is a great pitie that the message of the holy Angel, conteyning a most excellent Prophecie from Gods owne mouth, should be so perverted and depraved as it hath bene by those which pick out this sence, as though he sayd, there should be from the outgoing of the commaundement to Messias, 69. weeles (483. yeares) in all. A strange interpretation, and such (I dare boldly say it) as by the Ebrew text can never be vpheld.

Reply

Reply, for Meſsias,

HEre *M. Lively* shevveth as litle learning as ever any that profeſſed Ebrevv: & as little Chriſtianity ever any of faith, and as little modeſtie, as any can shevv; that one man should check all Churches. * The Hebriciã denyeth Meſſias to be Chriſt our redeemer: & vvould make it an adiective. Therein firſt his Hebrevv cometh into queſtion. Either Meſſias is never a propre name, or here it is a propre name, and here tvviſe. In all other places a pronovvne is affixed, or a ſubſtantiue in the genitive caſe. As myne annointed, thy annointed, his annointed, the annointed of God, the Prieſt vvhich is annointed. Here Dan. 9. tvviſe there is no pronovvn, and here it muſt be a propre name Meſſias or Chriſt: And it is never vſed for an adjectiue, being ſet before the ſubſtantive: as here *Meſsias Nagid Meſsias* the King. And hence Saint *Iohn* tooke the name. And hence all the *Talmudiques* in all their commentaries: though commenting vpõ this place they directly do it not: Yet *Rabbi Iuda* commenting vpon *Daniel*, here ſaith; *Meſsias Nagid* is *Meſsias* the hope of Iſrael *Nagid*, forgoer & cõmãder of the nations, *Eſ.* 55. The very Ievv cõfeſſeth this much. And the *Zohar* vpon *Gen.* talking of the ſerpent, ſaith, By the ſerpent *Meſsias* shalbe kild, & many of *Iſrael* vvith him. And all the churches in Chriſtendome hold *Meſsias* here to be the ſon of God our Redeemer: and our *England* helde that the laſt ſeaven of 70. had our Lordes preaching. Our Church, *Scotland*, *Fraunce*, *Spaine*, *Heydelberg*, *Geneva* ſo doth M. *Lively* should live in more modeſty then ſo to pitievs for holding the rock of ſalvation as the Angel taught this: ſaying, In the end of *Seavemie ſeavens* from *Daniels* prayer,

Meſſias denyed to be Chriſt by I. C. his vſurped auctoritie againſt thoth of Q. E. to the Goſpell.

* A very Ievv taketh Meſsias Da. 9. yet by I. C. England denyeth all their ovvnfaith & ſold in Pau's their denial.

CHRIST, or MESSIAS shalbe slaine, and not for himselfe: but consecrating himselfe for the redeemed: or anointing, or shevving himselfe the sonne of God. For that doeth the terme annointing shevv in that place. *M. Lively* dareth despise all Christendome vvhere he is most vnlearned and senseles, and borrovved the oth of Q. E. by *I. C.* to his iudaisme.

Of a bad translation, and foolisher sense, fol. 156.

M L. dreameth that 137. yeares after the returne Ierusalē vvas vnbuilt & it cōtinued but 414 yeres, thus he dreameth He & I G. dux gregis for all the realme to dreame the same.

Ver. 25. from the going forth of the vvord, to buyld againe Ierusalē vnto Messias the governour shalbe seauen Weekes: (he meaneth seaven seavens of yeares, but loveth darknes) & three score & two Weekes it shalbe builded againe streete and wall. Thus he trāslateth. And having differed extreamly from all Christendome, & all reason, thus he Would ouercome by boldnes.*

M. Livelyes boldnes fol. 171.

A miraculous ignorance in Ebrew of a 30. yeres Professor.

*That interpretation Which I have made, * leaving a stay or rest at seaven Weekes; as the halfe sentence being past, and continuing the 62. Weekes With the other part of the sentence following to the end of the verse, & not referred to the former, as part of one whole number With them, by the Hebrew text is most sure & vndoubted and iustifiable against all the World; containing that which God himself in his owne Words hath vttered, neither more nor lesse, but the verie same Which Gods Angell delivered to* Daniel *by Word, and* Daniel *to the Church by Writing in the holy tongue and thus once againe it is; From the going forth of the Word, to build againe Ierusalem vnto * Messias the governour shalbe seavē Wekes, * and threescore & two Weekes it shalbe builded againe street and Wall, and in troublesome times. Marke the Wordes, consider their order, and Weigh Well the rests. As I finde in the Hebrew so I*

By Messias here M L. meaneth Nehemias

A flatlye that Ierusalē vvas in troub'e ever since it vvas builded by the returned.

have

*have Englished, that is, the trueth of interpretation, *bee it vnderstood as it may*

A bold assertion of a 30. yeres professor: against all learned Ebrevv speach and Christianitie. Yet by boldnes hee hath deceaved, vvhere lerning vvas 30 ye. to seeke.

Reply.

MAister *Lively* setteth such a face vpon errour, as never vvas heard in Christendome, to disturbe the graunted rule of salvatiō. And it is great pitie that some tooke him not in hād, that knovv bitternes of style, & are eloquēt in that kind. His outfacing of the trueth & Christianity drevv *Iohn Cant.* to subscribe vnto him. He might vvith as good learning have subscribed to the *Alkoram*. *Machmad* bragged that *Gabriel* taught him: and chalenged *Daniels* name *Chamudoth:* vvhich the Angel *Gabriel* gave him. *Machmad* and *Chamudoth* in Ebrevv bee all one. The false prophet had some other name. Or by some close judgement of God his parents gave a name helping to deceipt. As for my poore skill in reprehending the deceaved extreemly, I hartely confesse that I vvant due vehemency, & vvill borovv *Ovid* as **Vergil*, translating *Homer* to confesse hovv I come short of abilitie to blame the subscribing to *M. Livelies* Ebrevv, Divinitie, Historie.

Nō mihi si linguæ cē. tū sint o. raque centum.

Non mihi si centum Deus ora sonantia linguis,
Ingeniumq; capax, totumq; Helicona dedisset,
Omnia prosequerer.
Si vox infragilis, pectus si firmius esset.

(Both Poëtes, both the best translate *Homer Illiad* 2.)

Could I tell hovv to shevv hovv much *I. C.* his subscription to *M. Lively* hath injuried Christianitie; and particularlie the Church of *England*. Positions of old graunted; & nevv doctrine from *Maister Livelly* subscribed by *I. C.* shalbe laid dovvne.

First, The Church of *England* beleeved that the Angell *Gabriel* told *Daniel* of a Decree past in Gods vvord and to ensue by *Cyrus* presently to restore and builde *Ierusalem*. And that, from this Decree & from *Daniels* prayer, should be 70. seavens of yeares vnto our L. his death. VVhether he should dy in the middest of the last seaven: or last yeare: that doth not shevv much difference. This much 46. yeares *England* held: that in the last seaven our Lord should die.

M. *Livelies difference.*

BY M. *Lively* yeares 137. passe before the decree of building *Ierusalem* doth come forth: so that *Gabriel* could not be vnderstood of *Daniel*, nor of any Angel in Heavē, vvhen the accōpt began. The present age, & * *Nestors* tvvo, the later begotten in his fathers last had bene dead before the time should begin. And the thirty yeares professour never heard of a company of men to live so long: since *Israel* beleeved the 10. spies to misbeleeue Gods promise for the land of *Chanaan*: vvhen 600000. at once cast of God. Then mans ordinary old age vvas brought to 70. by *Moses Ps. 90.* So M. *Lively* contemneth our Church: befooleth the Angels as speaking past all capacity; and befooleth *Daniel*, as seeming to knovv that vvhich his vvordes cary othervvise.

M Lively breaketh of the holy Chronicle, & so disturbeth all the olde Test all every vvhit, and the ioyning of it to the N. T. & I. C. by publiq auctority cōfirmeth this

Secondly, * Christendome holdeth *Messias* to be the Redeemer of the vvorld, and *Nagid* or Governour his attribute from *Esay* 55. vvhich *Aben Ezra* the very levv citeth vpon the same text.

Nestor lived three ages 10 30. 30. active, double more doe the returned live active by M. Lively

But thus M. *Lively* vvriteth. *In the times before the destruction of Ierusalem by the Romanes there wer two rulers of the citee, one of their owne people a Iew by profession or birth after their mā-*

ner

ner anointed to the governeusent of the cōmon wealt amongst them here named in the verse going before Messias Nagid, the annointed Prince, tho ether a stranger appointed Deputie by the Roman Emperour called Nagid Habba, a ruler not borne in the countrey, or one of the same nation, but a stranger ecme from an other place.

Thus writeth M. *Lively*: TO THE MOST REVEREND FATHER IN GOD his very honorable good Lord my Lord the Archbishop of CANTERBVRY his grace.

And *Dux gregis ipse capex de* crraverat, to lend Q. *Elizabeths* oth to the Gospell, and auctoritie, to extinguish the name *Messias* vvhere only it standeth propre in Hebrevv, & to rereferre it to a comon Ievv officer. And his G. could not see, that so the realme denyeth their ovvn christianitie. Besides the Ievves had not alvvayes since the return, one their ovvn, an other, a stranger to governe them. Againe M. *Lively* feigneth from his ovvne head, nevv matter against all Ebrevves. He sayth the civill officer vvas annointed in Iuda. None of Ebrevves ever heard that *Zorobabel* vvas annointed or *Nehemias*. And of *Davids* house vve read of none that bare stroke besides them. For heathen ruled till the *Matchabees* of *Levi* vsurped an vnlavvfull & ill governmēt. And hus by *M. Lively* the Angel should talke of idle matter: in steed of *Messias*, Christ our Lord. And *Maymoni*, the best of all about the *Talmud*, noted that, *Halacoth Melachim Perek 1.* That no King but the first of the family vvas annointed: as *Saul*, as *David*: or vpon strife: As *Salomon*, for *Adonias*: *Ioas* for *Athalia*; *Ioachas*, for his elder brother *Ioakim*: But *Iosua*, the first King next Moses, vvas not annointed. So *M. Lively* vvilbe farre to seeke in Rabines.

Christianitie denied in England, by publique auctority.

Of the word Ba; *To come: ill meant, A* STRANGER.

THe Ebrevv vvord BA vſed by the Angel, *Dan. 9.* is *To come.* and never vſed for a ſtranger: but in men: the age folovving. And ſo the Angel meant: that Chriſt in the age folovving vvould deſtroy the Ievves, his ovvne cõpany, kindred, the vnbeleeving. *Tremelius* might have vviſed *M. L. Ge. 42*

or coming in cõpany

Of accentes vvherby M. Lively bringeth a bad tranſlation, and farre a vvorſe ſence.

THe holy Ebrevv hath kingly accẽtent 19. & ſervants eleven. The kings ſtay vpon the chief vvord in argument: the ſervantes haſten, being no leſſer in force of Argument. Any king for the moſt, vvill make a full ſẽſe: as vve expreſſe them in other tongues; & ſome times not ſo much as a comma. *Athnah* is in *Gen. 1. ver. 1.* and hath not the force of a comma; And *Rebiang, Ezra 4. 8.* hath a pauſe. Vpon nevv ſuppoſed force of theſe tvvo accentes, *M. Liv.* vvould * pervert all the Angels oration. to make by the later abolished from ſtay; this ſence. *Dan. 9. ver. 25.* vnto *Meſſias* the governour there ſhalbe ſeaven ſeavens; & 62. ſeavẽs the city ſhallbe builded againe. That is (by him) it ſhall cõtinue builded. And he ſetteth 137. yeares afore the ſeaven ſeavens; as though 137. and 49. that is 186. it vvere not built. To be ſhort, the Angel ſpoke matter of ſalvation, plain and fortified by all ſcripture, by learned expoſitions receaved in our Church, But by *M. Lively, Iudaique* trifling and falſe matter. The Church ſhalbe judge. The Angel continueth the Chronicle. *M. Lively* doth break it of 137. yeares;

one accent turned to marr all the Bible.

yeares: to be gathered by Heathen. The Angell telleth of our L. his paſſion; *M. Lively* denyeth that. The Angell nameth the Redeemer of the vvorld, *Meſsias*. *M. Lively* doth vtterly deny that. The Angel ſaith Meſſias ſhall cõfirme the covenant for many; that is, for all nations; as in *Da.* 12. *Many ſhall ariſe*; that is, *All.* And Rom. 5. *In Adam many dyed*, that is, *All.* And our L. in the ſupper, for his blood, ſhed for the Ievves & many, that is al nations, expreſly toucheth the Angels phraſe. By *M. Lively* he told a tale of a ſure covenant betvvixt the faithles *Romanes* and faithles Ievves. The Angel preſcribed for our Lord his preaching three yeares and an halfe. And that is the compaſſe of Saint *Markes* Goſpell. And Saint *Iohn* hath bene noted by the Greeke Church, as *Euſebius* noteth, calling back his errour, vvhich *Maiſter Lively* vvould quicken: that by four Paſchata, after our Lord his baptiſme, and manifeſting him ſelfe to much glory, he shevved the half ſeaven applyed vnto his function. And *Venerabilis Beda* noteth the ſame, and telleth that in the Apocalyps alſo the ſame is taught. And *Carthuſianus* folovveth *Beda* vpon Apoc. 11. 12. 13. All this M. *Lively* diſgraceth. The Angell taught hovv long *Ieruſalem* should be an holy Citie, for vſe of Sacrifice, that God should be ſought there: and hovv long from the day of *Daniels* prayer. M. *Lively* telleth, hovv long the ſtones shall ſtand in building vndiſturbed: after his gueshed 137. yeares: as though the Citie vvere not reſtored and builded by the decree of *Cyrus*. And to be short: he, by ſtrong conſequents denyeth that our Lord his death, did end ſacrifice and offringe.

An open denyall of the New Teſtament. *Fol.* 219

THus M. *Lively* vvriteth for a lavvfull cõtinuance of ſacrifice, after our Lord his death. *When Veſpaſian was come into*

into Iudea & waſted the countrey: then the vnruly rebels abo'ished the lawfull cuſtome of ſacrificing, & c. And ſoone after, fol. 220. *Not without cauſe in my iudgement, may thoſe wordes of Daniel, towching the ſacrifice ceaſing in the middeſt of the laſt weeke be referred vnto theſe times of this warre: wherin by meanes ther-*
Our Lord his ſupper is our oth that we beleeue his death to haue ended all ſacrifice and oblation. And Mas. Liuely with his commender teacheth apoſtaſie from that faith.
*of the ſacrifices of the Lords houſe were * hindred ſo many wayes; ſome were quite abolished, and others done either not by thoſe to whom they perteyned, or not ſo ſafely & freely as they ought. Iulian* the Apoſtata only, or one no better, and no true Chriſtian, would ſubſcribe to this. And this denyall of the N. T. might ſtirre all Chriſtendome to reject the Bishops of England, as Iewish. For when this doctrine was commēded by publike auctoritie, ſtrangers thinke all Bishops that openly confute not this, to be of the ſame minde. *M. Liu.* muſt recant; otherwiſe he will breede blame to all the Bishops; of whom, I hope, none now alive, gaue conſēt to his worke. And this much for *M. Lively*; laboring to diſturbe all concent of Scripture.

Of our enemies teſtimonie, evill cited to diſturbe the trueth; where even they ſpeake for it.

A *Ben Ezra* expoundeth *Meſſias Nagid* from *Ier.* 23. Behold a King ſhall reigne, & c. which is doubtles ſpokē of Chriſt. And to the ſame he referreth theſe wordes; *He ſhall build me a Temple, 2. Sam.* 7. But referreth all this to *Nehemias*. Wherein *M. Li.* ſhould haue taken al that he ſpeaketh well; and as trueth forced him; & not to follow him where he is moſt ridiculous. This dealinge is a great corruption in our handling of Religion. This much *Aben Ezra* is forced to confeſſe; That the 490. yeares are from *Daniels* prayer vnto the ſealing of the Meſſias. And this is

all

all that vve neede to desire. And the ordinarie phrase to annoinct he learnedly expoundeth to seale: and he saith *Messias* is the Holy of Holy: even as the Angel meant & spake. So *Aben Ezra* shevved that 490. yeres are from *Daniels* prayer vnto the time vvhen Messias shalbe sealed, that is, manifested (as to the Centurion) that he vvas the son of God. Although the faithles Ievv sayd in his hart: *Who can climbe to Heaven to bring Christ downe: Or who can goe into the deepe*, (as *Ionas* to the VVhales belly) *to bring Christ from the dead?* And did not beleeve that God vvas in Christ reconciling the vvorld vnto him selfe: and that vvhen he vvas made dead in the flesh, he vvas the third day made alive by the Eternall Spirit, vvhich preached by *Noe*; (vvho first of all the Fathers is spoken too since *Adams* first day, or the day of his fall) although the Ievv beleeved not this: yet his vvordes fall vpon the mayne trueth: by the strenght of the Angels speach. And vvhen Ievves speak for Christianitie then vve should cite them: and not cite our enemies against our selves. There is neither Christianitie nor vvit in that dealing. Though *I. C.* borovved Arch. auctoritie to commend the fighters against our ovvne faith.

But belike some Chapleyn vvho made small conscience of the Gospell, deceyved him: vvhom justice should revvard for teaching to deny our ovvne Christianitie. All that doe not their best to pay him that may fitly moove your M. are to blame.

Of further grauntes by speaches of Ievves profitable for the Gospell

Aben Ezra saith of the tenth part of *Gabriels* yeares that is 49. of 490. thus: Behold the exposition of: marke & vnderstand: from the going forth of the vvord to restore

and to build *Ieruſalem* vnto *Meſſias* the governour, by ſeavē ſeavens of yeares: *The ſeaven ſeavens are vnto the coming of Nehemias to Ieruſalem in the twentie of Artaxaſta.* This agreeth vvith the trueth: and ſuch citations ſtrengthen our cauſe. And for the three yeares and an halfe; This is vvritten in *Midras Tillim: Pſ.10.* & cited by *Galatinus*. *R. Iohn.* ſaith, *Three yeres & an halfe vvas the Maieſtie of God ſtanding vpon mount Olivet and preaching: Seeke the Lord vvhile he may be found; But they did not regard him.* This teſtimonie is not plain hiſtoricall; Yet to no better ſence then to our Lord his preaching can it be applyed: as Chriſtians have vſed it: vvho referre the *49.* yeres to vvorkes about Ieruſalem: and one part of ſeaven ſcore, to the preaching of our Lord. VVhome all to diſgrace *Maiſter Lively*, hath vvritten a vvhole vvorke; called a true *CHRONICLE*. And the Hebrician differeth in religion from all Chriſtianes; in Hiſtory for the Ebrevves tēple, from all Ebrevves vniverſally. And in Greeke from all Grecianes that lived in the ages vvhereof doubt is moved And your M. muſt compell him & his commender to recant; * God called quickly for both Printers to anſvver for the vvork; and for the commendation.

Both vvorks printers ſoone deſcēdeth to Hell.

A further hinderance concerning the time vvhen the Redeemer of Iſraell should come into the vvorld.

THe Lord shevveth full many times in the Prophet *Daniel* that vpon the fall of the *Macedonians*, vvhich ruled in *Egipt* & *Syria*, the redeemer vvould come into the vvorld. And āciēt Greciās long hid frō vs, vvhō I printed at *Paſil*, ſo vnderſtood the legges of the Image and the fourth beaſt: and expreſly the Buck, Dan. 8, is named the end

end of vvrath. And *Chriſoſtom* moſt learnedly shevveth that *Daniels* laſt Chapter ſpeaketh of *Antiochus Epiphanes:* and the Ievves vniverſally hold, that the Saincte ſ of the moſt high, from vvhom the heathen in Dan. 7. take avvay the Kingdome, are *Iacobs* houſe: and *Salathiel* his houſe. heirs to the Kingdome: vvhoſe Kings by right be the laſt 14. Mat. 1. and next, *Rheſa* vvith the reſt to *Ely*. Yet of a longue time vve haue made the *Romanes* the Images legges: vvherby the Ievves hold yet, that the true redeemer is not yet come: and dayly pray for his coming in *Cether Malcuth*, and all their comon prayers; in our expected tranſlation vve muſt be vviſer.

Of the time when our Lord ſhould be borne.

SEing that all Chriſtendom holdeth that our Lord vvas borne in VVintrr, the altering of the day vvould breed great diſturbãce. But ſpeaking an vntrueth before God vvill breed anger. The Feaſtes in *Moſes* foretold his times. The paſſeouer, his death: Pentecoſt vvhen the Fire * of the Lavv vvas giuen, the ſending of the Spirit in fire: and Septembre had moſt dayes of meditating Gods dvvelling in the Cloud: and then the firſt *Adam* vvas made: and then vvas the Feaſt of Tabernacles: the memory of Gods dvvelling among Iſraell. And our Lord at Eaſter had an odd halfe yeare in his age: for euen beginning thirty he began his three yeres and an halfe.

Deu. 33

Act. 2.

Of the harme that cometh by the errour.

VVHeras a modeſt & a learned Ievv of *Conſtantinopole*, holden to be the beſt learned Ievv in the vvorld, hath ſought Chriſtian inſtitution from *England*; & your

R. Abraham Ruben.

Majesties highest preferd are highest bound to performe such vveighty matters. they must be vvarned that by errour herein they disgrace not all the Gospell. VVhere God omitteth no help to faith. A Ievv vvould not soone beleeve that a vvise Emperour, as *Augustus* vvas, vvould commād poore men to come in vvinter to their ovvne tovvnes. And the eternall sonne vvould not require his mother after the flesh, to take more toyle then need vvas: neyther vvas it the fit time for sheepheardes to be all night in the fields. And as baptisme vvas according to his birth moneth: It vvas not holsome for men to goe vp to the head in vvater, in midvvinter: And by these our vnlikelyhoods, vve have caused the Gospell to be misbeleeved, over, almost all the vvorld.

Of the erroneous ground that cast amisse our L. his birth.

A Nold Greek oratiō fathered vpō *Iohn Chrysostome*, citeth *Iosephus* the Ievv, for a vvork foūd once at *Rome*, but never shevved to any againe: vvherein he vvriteth that *Zacharie* ministred in the seventh moneth: & then vvas spoken to by the Angell *Gabriell*: & soone vvent home: & his vvife conceaved, & bare *Iohn*, six moneths elder then our Lord, after the flesh. This auctoritie though it vvere true, vvere nothing. Scripture should be our ground. And seing God telleth not the day, vve should not say, that according to our feasles, the trueth of stories fell. And if vve relyed vpon *Iosephus*, vve should have kept his vvorkes.

Of confounding S. Mathew, and S. Luke, and the Kings.

A Table is prefixed afore the N. T. vvhich dashed all the Gospell if it be regarded: in these vvordes it standeth.

A TABLE

A Table to make plain the difficulty that is foūd in S. Mathew and S. Luke, touching the generation of Iesus Christ the sonne of *David*, and his right successour *in the Kingdome: which description beginneth at David and no hygher, because the difficultie is only in his posteritie.*

Saint Mathew.		*S. Luke.*
	David begate	
Salomō king.	Nathan the kings	
Roboam.	The posterity of	brother.
Abia,	Solomon leaft in	*Mathatha*
Asa.	Ochosias, vvher-	*Menna.*
Iosaphat.	by the kingdome	*Melcha*
Ioram.	vvas transported	*Eliacim.*
Ochosias.	to the line of Na-	*Iona.*
	than, in the per-	*Ioseph.*
	son of Ioas sonn	*Iuda.*
	to Iuda.	
	Simeon called Ioas, which begate	
Amasias.	The names here	*Levi.*
Azarias.	conteyned, as-	*Matth at*
Ioatham.	vvell on the leaft	*Ioram.*
Achaz	side, as on the	*Eliezer.*
Ezechias.	right, issuing frō	*Iesu.*
Manasses.	Ioas, hav divers	*Her.*
Amon.	names, & yet are	*Holamdā*
Iosias.	all one person.	*Cosam.*
Achaas.	Therefore note,	*Addi.*
Ioacim.	that the persons	*Melchi.*
Iechonias.	on the leaft side.	*Neri.*
Salathiel.	named by Saint	*Salathiel.*
	Ma.are the very	
	same that are o-	
	thervvise named	

For better vnderstāding of the cō tēts of this Table, ye shal note, that the Evāgelists S. Mat.& S. Luk. have diversly recited the generatiō of our Saviour Christ, according to the flesh,& yet tēd both to one end: that is to proov that (according to that which is writtē of him in the propheties) he is descēded of the royall blood of David, & rightly succeedeth him in the kingdom. So the diversity of the sayd recital cōsisteth in this: that S. Mat. setteth forth the said generatiō descēding frō father to sone,& S. Lu. ascēding frō sone to father. which comes al to one end. But to shew the agreemēt of S. L. with S. Ma. wee have here set foorth the generatiō by him described, descēding after the order of S. Mat: to the end that the one may be conferred with the other. Furthermore, S. M. describeth the generation of Ioseph, though it belong nothing to Iesus Ch. after the flesh,& S. L., that of the virgin Ma. for it was very necessarie to recite both, forasmuch as women wer commonly reputed of the line or kinred of their husbāds: & so aswell on her husbands side, as on her owne offspring, it is manifest that she was of the royal line of David

Iuda of the line of Nathā engendred Simeon, called Ioas, which came to the royall seate, because the posteritie of Salomon sayled in Ochosias: and therefore the kingdome belonged to Nathans posterity,

by S. Lu. on the right side, till Salathiel.

Zorobabel which begate

Abiud. Eliacim. Azor. Sadoc. Achin. Eliud. Eleazar. Mathan. Iacob. Ioseph the husbande of Mary the virgin mother to our Saviour. Christ.

After the people vvere returned in to the land vvith *Zorobabel*, being delivered from the captiuity of Babylon, he governed the same people 58. yeres, & left diuers childrē. among vvhō *Resa & Abiud* vvere the cheefe. So the governement & rule ouer the people, remayned to *Resa* & his posteritie, vntill *Ianne*, and thence discended the virgine Marie, as is declared in the generatiō described by *S.* L. & *Ioseph* her husbād descēded frō the said *Zorobabel*, by *Abiud*, brother to *Resa*, as S. Mat. declareth in the generatiō by him described.

*Kesa which governed 66. yeares. Ioāna. 53. yeares. Iuda 14. Ioseph. 7 Semei. 11 Mathatias 12. Nathat. 9 Nagge 10. Heli. 8. Naum. 7. Amos. 14 Mathatias. 10. Ioseph. 66 Iāne. 16. Melchi. Levi. Matthat. *Hely, caled Ioachim. Mary the mother of Christ.*

IESVS CHRIST

posterity, aceording to the ordināce of David, as Philo reciteth, that is, tht yongest of the childrē of Bersabe (vvhich vvas Solomō) should raigne after him, & that, if the posterity fayled, the kingdome should come to the posterity of the next yonger, vvhich vvas Nathā, & therefore Nathā vvas called Ahischar, that is to say, Brother of the Prince, & they of his posterity Ahischarim, that is to say, Brother of the Princ, & Mathitim, vvhich signifieth, given to succeede. The saide Philo reciteth, that the posterity of the sayd Nathā, vvas so honored of the King Iosaphat, that he called his children the brothers of Ioram his sonn. & their children the brothers of Ochosias his Nephevv: & this is the cause vvhy the Scripture saith, that Ioas vvas the sonne of Ochosias, though he vvere not his natural sonne' but the sonne of Iuda descēding from Nathan.

Note, that S. Ma. going about to describe the generatiō by fouretienes, did first leav out Ioas, Amazias, & Azarias vvhich are sett in betvveene Ochosias the last of the race of Solomon & Ioathā. Furth er, he hath left out Achaas, & Ioacim. placed betvvene Iosias & Iechonias, All vvhich vve have here set in their order, to make the same description more perfect & plaine.

* Forasmuch as it seemeth that S. L. maketh no mētion of the generatiō of Marie, but rather of Ioseph: for he vseth these vvoides, That Iesus vvas counted the sonne of Ioseph, vvhich vvas of Hely, that is to say, the sonne of Hely: vve must vnderstand that in this place the nam of sonn istakē for the name of sonn in lavv, & that S. L. meaneth that Ioseph vvas the sonn in lavv to Hely, for that he took to vvise the virgin Mary, daughter to the sayd Hely, vvhich maner of speach is common in the Scripture: for vve finde that Noemi called Ruth her daughter, vvhich vvas but her stepdaughter, her sonnes vvise.

Of the faultes conteyned in this Table.

THE cockles of ſea-shores, and the leaves of a foreſt, and the granes of the Popy may as vvell be numbred as the groſſe errours of this Table, diſgracing the ground of our ovvne hope.

That Salomons houſe ended not in Ochoſias.

THat *Ioas* vvas ſonne to *Ochoſias* properly, vve may bee ſure: becauſe* ſix times the Scripture termeth him ſo. And if he had not bene ſonne in proprietie the repetitions muſt have opened that. Prophets repeat not narrations vvithout ſome change, if the matters could ſuffer. And if *Salomons* houſe had there ended, ſome ſpeach had bene of it in the holy ſtory. And all the Thalmudiques holde that the Kings of *Iuda* vnto *Sedekias* vvere of *Salomons* loynes. And if our Goſpell croſſed the playn ſtory, all Ievves vvould ſvveare God never penned it. And vvell might they. So our Divinitie giveth ſtrong occaſion to reject the Goſpell of our ovvne ſalvation.

2.King. 11.2.ch 13.1.ch 14.13. 1Chr.3. 11.2chr 22.11. ch.23.3

That King Ioas, Matt.1. is not Simeon, Luk.3.

1 SAint *Luke* vvriting of the true light, vvas to refuſe darknes. But if he had called king *Ioas*, *Simeon*: all the vvorld vvould have ſayd hee loved darkenes. *Ioas* vvas famous, *Symeon* vvas not heard off, but in privat record.

2 Again, if *Salomons* houſe vvas ended for badnes in *Ochoſias*, he that firſt of *Nathan* should ſucceed, had bene a good

good man. As God changeth dignities for a better to ſucceed. But *Ioas* the king vvas vvorſe then *Ochoſias*. For he fell to ſtrange Gods: and kild *Zacharie* the ſonne of *Barachias*, or *Iehoiadagh*. And our Lord Mat. 23. maketh him anevv *Cain*. And the Ievves in Ieruſalemy, in their treatiſe of poenãce fol. 69. hold, that for his ſinn the temple and nation vvas deſtroyed, and 80 thouſand ſacrificers deſtroyed for the blood of *Zacharie*.

And thus they augment the matter, ſaying fol. *69. Col. 1. Seaven tranſgreſſions Iſrael tranſgreſſed that day. They kild a Prieſt, and a Prophet, and a Iudge, and shed innocent blood, and polluted the court betwixt the altar and the Temple (as our Lord telleth them the ſame) and it vvas the expiation day. And when* Nebuzaradan *came thither he ſaw the blood vpõ the pavement: & asked vvhoſe blood vvas this. They ſay, the blood of a Saerificer, and a Prophete, and a Iudge vvhich prophecied againſt vs, all that thou haſt done vnto vs: and vvee ſtood vp againſt him and kild him. Thẽ he cauſed 80000. youthes of the ſacrificers race to be there killed for him.* Thus they vvrite: in their Rhetorique amplification of murthering the Prophet, as their maner is: feigning narrations to make lively short ſpeaches. And this much doeth the Scripture ſpeake: 2 Chr. 24. of *Zacharias and Ioas*.

The Spirit of God came vpon *Zacharias* the ſonne of *Iehoiada* the Prieſt, vvhich ſtood by the people, and ſayd vnto them, thus ſaith God, VVhy tranſgreſſe you the cõmaundements of the Lord, that ye can not proſper? For becauſe ye haue forſaken the Lord, he alſo hath forſaken you.

And they conſpired againſt him, and ſtoned him vvith ſtones, at the commaundement of the King, even in the court of the houſe of the Lord.

And ſo *Ioas* the king remembred not the kindneſſe vvhich

Iehoiada

Iehoiada his father had done to him, but slevv his sonne: & vvhen he died, he said, The Lord looke vpon it and require it.

And vvhen the yeare vvas out, it came to passe that the host of *Siria* came vp against him, and they came against Iuda and Ierusalem, and destroyed all the Lordes of the people from among the people, and sent all the spoyle of them vnto the King to *Damascon*.

For the *Syrians* came vvith a small company of men, & the Lord deliuered a very great host vnto their hand, because they had forsaken the Lord God of their fathers: and they gave sentence against *Ioas*.

And vvhen they vvere departed from him, they left him in great diseases, and his ovvne servantes conspired against him, for the blood of the Children of *Iehoiada* the priest, and slevve him on his bed, and he died: and they buryed him in the citie of *David*, but not in the sepulchres of the King.

Thus shamefull King *Ioas* lyeth in the holy Scripture: and yet our right reverend fathers vvould make him Father after the flesh to the King of glory: vvho vvas to make his true Fathers the patrones of vertue in their ages: and the Scripture vvell vnderstood, shevvd that in all places. But vveake is the hart of our teachers: to make him father to our Lord vvho vvas a *Cain* to the Prophet that taught of our Lord his kingdome.

Of Ioachaz a yonger brother made Father to Ioakim two yeares his Elder.

No better Masters of art be our Doctours in this Table for *Amasias*, *Achas*, *Manasses*, and *Iehoiakim:* men extreemly

treemly hated of God . And one thing is of moſt vntolerable groſſenes; that *Achaaz* (by the true print, *Ioachaz* ſonne to *Ioſias* made king at *23*. and after three monnethes removed by *Pharaoh*; vvho preſently made *Iehoiakim* king being *25*. yeare old); that this *Ioachaz* is made father to his Elder brother. * And Saint *Luke* muſt be in the ſame dotage: that *Addi* muſt be *Ioachaz* a younger brother, and *Melchy* both his ſonne, and Elder brother. *Machmad*, *Lucian*, *Ovid*, and all narrateurs of monſtrous are not ſuch in their faculties, as our right reuerend Fathers, in giuing occaſion to make the Goſpell vvorſe thē the Al-koran. And yet vvorſe follovveth.

Greater madnes then euer Ovid ſpak in fables: brought vpō our holy Goſpel.

How the Table blaſphemeth the oth of the Lord.

THE Lord ſvvare thus; Ier. 22. 24. *As I lyve ſaith the Eternall though* Coniahu *the ſonne of* Iehoiakim *king of* Iudah, *Wer a ſignet vpon my right hand, yet thence I Woulde pluck thee: and I Will give thee into the hand of them that ſeeke thy ſoule; & into their hand of Whome thou art affraid: into the hand of* Nabuchadreſar *king of* Babel. *& into the hand of the Chaldæans. And I Will cary thee away: and thy mother that bare thee, vnto an other land; and there ſhall ye dy. And vnto the Land vnto Which they lift vp their ſoule, they ſhall not returne. Is this man* Coniahu *a vile idol, beaten into peeces, is he a veſſel of diſhonour; Wherefore are they caried away hee & his ſeed, & caſt into a land Which they know not; O earth, earth, earth heare the Worde of the Eternall. Thus ſaith the Eternal, Write ye this man* Childles, *a perſonage that ſhall not proſper While he liveth. For no man ſhall proſper of his ſeed, to ſit vpon the Throne of David, or to beare rule any more in Iudah.*

This vehement ſpeech ſhould haue taught our right reuerend Fathers; that *Iechonias* as a man ſhould beget no Childen

Children, though as a Prince he begat his ſucceſſour; even his ovvne Vncle *Sedekias*. That doth *Ezra* teach 1 Chron. 3.

And the ſonnes of Ioſias *were his firſt borne* Iochanan, *the ſecond* Iehoiakim, *the third* Sedekias, *the fourth* * Sallum. Novv before I go to the next verſe, notes vpon this verſe may be profitably cited. Thus *D. Kimchi* a principall *Rabbin* ſpeaketh vpon; *And the ſonnes of* Ioſias *the firſt borne, Was.* Iochanan: He vvas *Ioachaz* vvhome *Pharaoh Necoh* tooke, & caryed into Egypt, & there dyed he: and he had tvvo names. And hovv is he ſaid, *The firſt borne*; vvas not *Iehoiakim* elder then he by tvvo yeares, as it is vvritten, *Twenty three yeares old Was* Ioachaz *When he* * *reigned, & it is Written: Twenty five yeares old Was* Iehoiakim *When he reigned* * The one *Was not ſonne of a Kingdome: for the kingdome. So our DD. of bleſſed memory, do expound it.* S. Matth. to ſuch vvould not be heard.

He is Iechonias.

And he reigned but 3. monethes. 2. Chron. 36.

Here vve ſee hovv ſonnes to kingdomes are in other gate ſpeach then naturall ſonnes. Thus *Kimchi* the principall Grammarian noteth the Scriptures phraſe and the Talmudiques, for ſonnage in Kingdome.

A ſpeach of ſonnage to a kingdome ſtrange to vs.

The like ſpeach vve have for ſonnage in Kings, in the next vvordes, ver. 15. For the ſonnes of *Iehoiakim*: *Iechonias* vvas his ſonne: *Sedekias* vvas his ſonne. Here the Vncle, by nature is ſonne by the Kingdome; as the moſt learned *Tremelius* vvell noted. And touching *Iechonias* & *Salathiel*, thus vvriteth *Ezra* the learned Scribe. And the ſõnes of *Iechonias* ꝑ *aſſir* (that is kept in ſtraite pryſon :) *Salathiel* vvas his ſonne; & *Malchiram* & *Pedaiah*, &c. Here the Babylonian Thalmud in *Sanedrin* expoundeth the vvorde, *aſſir*, not for a mans name, but for, kept in reſtraint of priſon: as *Iechonias* vvas 37. yeares in priſon. And *Nabuchadræſar* meant to haue deſtroyed the lyne of the Kinges of *Iuda*:

The Vncle called ſon for ſucceſſion: as Salathiel 37. degrees of being heir is called ſonne.

Subtille Kimchi to diſturb all the N. Teſtament. taketh aſſir for Aſſir, a mãs nome.

and not a prisoner. Vvhere simple times follovv Antichrist vvithout vvorke. Our foundation: that Salomons house is not gone, for Nathans to come in.

as he killed the sonnes of *Sedekias*; So *Ezra* the ready Scribe shevveth, as commenting vpon Gods oth in Ieremy. 22. above cited, that *Iechonias* had no Children; bringing *Sedekias* his Vncle for a sonne; and *Salathiel* to be his sõn; vvhen he vvas *Asir*: that is; vvas, in most streight prison. The Babilonians vvere not of Christian modestie; * that vvives might come to their husbands: And if they had humanity that vvay, any of *Thisbe* Ladyes should as vvell serve. In that sort *Ezra* ioyneth vvith Ieremy in his style, to tell all the vvorld; *The earth, the earth, the earth:* that as Ieremy foretolde. So *Ezra* did record, that *Iechonias* died Childelesse: and that in him all *Salomons* house did fall: and that all the Ievves hope for an earthly kingdome vvas become vanity of vanities: and that *Salomons* Kinges overthrevv the vvorld: but for Gods hid mercy: seeing *Manasses* did savv into peeces *Esay* the glory of heavenly eloquence, & vvas caryed to *Babel*: and *Amon* for idoles vvas kild; and the godliest *Iosias* vvas too good for the vvorld, and his sonne vnvvorthy of the vvorld: that in them the Ievves should see the last sceptre-bearer, vvhile the sũn shined: that they might looke better vnto the sun of justice. *And our Bishops errour herein ioyneth vvith most stubborne, blynde & mad Iudaisme: against the maine purpose of the Nevv Testamẽt vvhich teacheth that the Kingdome of Christ is not of this vvorld: But of men poore in spirite, to possesse the Kingdome of heaven. But the Ievves have yet their belly their God, and looke for a moneyfull King, and him, of *Salomons* race; & make it an article of damnation, to deny * that; and if they catch vs therein, to deny *Iechonias* posteritie fayling; and to continue it to *Salathiel* & *Zorobabel* they are sure, and vvell may be, that they have overthrovven S. *Luke*, so farre as our Bishops graunt hath authority, & by them all the Nevv Testament

Herodotus lib. 1. telleth of the Babylonians honestie.

No bitternes can be bitter against Iudaique, Athisme: & mockers of scriptures correct.

In the Thalmud Babylonica in R. Asse to 12. 8 article. 12.

Tẽſtament, for vvhich Iudaiſme, they should in open Parlament, or before your M. confeſſe, that as God ſtroke the Ievves vvith great madnes, blyndnes, and Aſtonishment of hart, Deut. 28. So herein the RR. FF. are in equall caſe that betray the Goſpel to Ievves: and agree vvith the enemies of our L. vvhich expect, to this day, the põpe of *Salomon*, that it shall be reſtored vpon mount *Siõ*. But they conſider not the lamentations of *Ieremy*: to vvhat end they vvere penned. The ſcope of that booke vvas to teach the Ievves that *Salomons* glory vvas not the high bleſſing vvhich *Moſes* propoundeth. But Chriſt vvas the end of the lavv. And as by the blood of the Paſcha Lambe or kid, Iſraell vvas ſaved in *Egypt*: ſo the ſonne of God in the fleſh should ſave vs by his blood: vvhome men by ignorance vvould crucifie, being king of glory: vvho made heauen and earth. This vvas their firſt confirmation: vvherevvith *Moſes* the firſt king of Iſrael ſtrengthened thẽ. They rebell. A lavv is given, promiſing all earthly bleſſings, euen to the higheſt honour of a King. But menaces are added, Leu. 26. that they vvill fall from God continually: and continually they shalbe beaten: even till their king shalbe caryed captiue: & they shalbe in their enemies land ſeaventy yeares. And then God vvill remember his covenaunt: vvhẽ they pray, as Leu. 26. preſcribeth: cõfeſſing their ſins & the ſinnes of their fathers: Then God vvould remẽber his covenant vvith *Iacob*, *Iſaak*, & *Abraham*, & hovv he brought Iſrael frõ *Egypt*. This the lavv telleth: & the ſtory shevveth that the Kings failed quite frõ the earth. And prophecies shevv, through *Daniel*, ſeavẽ times repeated the matter, that *Chãs* houſe *Sems* houſe, & *Iaphets* Greekes shall rule *Iuda* til Chriſt cõmeth: & that he shall give himſelf for the ſins of

the vvorld: and bring to earth the Kingdome of heaven. This *Daniel* savv; & abridged Ieremies lamentations, vvhich after the kingdomes fall, the Ievves studyed for the space of a *Iubily* in *Babilon*. And vvhen Iechonias vvas dead, and in him all *Salomons* house: and *Zorobabel* of *Nathan* vvas chiefe of *Davids* house, then *Daniel* is told at vvhat day *Moses* policie shall end, and Gentiles shall be equall in the covenant, vvhere no Ievves might hope for an earthly superioritie, over the kinges of the earth. And all this gold is made dymme, by our deriving of the *Salathiel* from *Iechonias*. So, all that ever commented vpon the kinges or Chronicles vvill say, that vve must bring our Lord from *Salomon*, and so vve openly deny Saint Luke: that bringeth our Lord of *Nathan*: And confirme the Ievves article touched before: vvhich, to teach our simple, shalbe set out vvith the Ievves further opinion. *Rabbi Asser* vpon *Sanedrin* articule the tvvelueth vvriteth thus.

Fol. 18. of the cōment.

The Iewes faith.

The Iewes yet looke for Christ to be born

THE twelft article is concerning the dayes of Messias: *and that requireth a constant beliefe that he shall come: and a man may not thinck that he will differ: ab 2. if he linger expect him: and a man may not prescribe himselfe a tyme: and gather vnto him-selfe opinions by occurrantes, to bring forth the tyme of his coming. And our learned say:* Let the spirit faint in them that acconnt the limit. *Also a man must beleeve, that he shall haue excellencie and dignity: and glory aboue all the* Kinges *that ever have bene. As of him prophecied all the prophets from Moses who resteth in peace our Doctour vnto Malachy, who resteth in peace. And who so doubteth of him holdeth his honour small, denyeth the lawe. For so the law testifieth of him, in the meaning of Balaams prophecy and in the*

the meaning of the section : you stand here all (Deut. 29. and 30.) And this is a rule of foundation , That Israel shall haue no King . but of the house of David, *and of the seed of* Salomon *onely . And who soever will be a schismatique against this family , he denyeth the name of the blessed God, & the Wordes of his Prophets.*

The Ievvs ground to overthrovv all the Nevv Testamēt is grante by our right reverend Fa, that also the table prefixed to the Gospell.

Of our yeelding vnto this Wicked article against the scope of the Old & New Testament.

Daniel, as I shevved , vvas taught by the Angel *Gabriel*, the very exact and straight day for the kingdome of Christ: and to disgrace that prophecy , *M. Lively* vvrote a great booke ; full of dotage from the begining to the end: yet highly commended by our Arch . auctoritie, in the Libel , vvritten against the Scottish mist and Brettish nation . Also the last fourteene vvhich are in S. Matth. chap. *1.* all of *Nathan*; *Salathiel*, *Zorobabel*, *Abiud*, *Eliakim*, *Azor*, *Sadock*, *Achim*, *Eliud*, *Eleazar*, *Matthan*, *Iacob Ioseph*, *Mary*, *Iesus*, These vvere termed Dan. *7.* The Kinges of the most high God: vvhich should possesse a kingdome for ever : And for vrging those to bad religion and vexing of them the four Beasles vvere cast into fire . And these had not so bene vsed if Christ his kingdō had bene of this vvorld. And *Balaam* spake of *Messias* , that should vnvvall all the sonnes of *Seth* . VVhich terme *Iekarker* in Ebrevv , to pul dovvne the vvalles, S. Paul expoundeth 2 Cor. *10* . The vveapons of our vvarfare are not carnall , but mighty in God; to the pulling doyvne of strong holdes , pulling dovvne thoughtes, and every high fort , that exalteth it selfe āgainst the knovvledge of God ; and captiving every thought into the obedience of Christ . Thus gratiously Saint Paul expoun-

The house of Nathan should have had more pompe then Salomons if the Kingdome of Christ had bene of this vvorld

poundeth *Balaams* terme of pulling dovvne the vvall. But vvhile vve deny *Salomōs* houſe to end in *Iechonias*, and make *Salomon* the youngeſt of *Bethſebaes* ſonnes, and *Nathan* his elder, and Patriarch: and inferior to his younger: and againe give yeares of gouernement to *Rheſa*, vvithout all ſtory, and bring the Kingdomes right to Marie; and talke of Ievves mariage in their tribe for proofe of kindred, by this pretenſed helpe of reconciliation, vvee have diſturbed all the Bible, and become a ſchorne to all the Ievves. But one vvord of yout Maieſties gratious mouth vvill banish that Table for euer.

Now that the ſimple may perceiue S. Matthew and S. Luke: their purpoſe ſhalbe tolde breifly. S. Matthew vvould teach Herodians & Pilateans concerning Chriſt the king of the Iewes; that earthly emperours ſhould feare no leſſe frō him: for that his kingdome vvas not of this vvorld. That may be knowen by conſidering his owne anceſtours, fro him to vvhom Chanaā vvas promiſed: & after the kings, vvhich vvere not of his line: & againe his anceſtours * two: and their houſe. From Abraham to David all the fathers vvere godly: and Thamar, Rachab, Ruth and Bathſuagh, examples of faith, for all. David in reſt had neare overthrovven his houſe. But Salomon vvith his houſe ſoone bred ruine, fovvel for Ieremies lamentations: and funerall verſes for the buriall of Salomons race in Iechonias. Thē commeth in Nathans houſe in Zorobabel and Salathiel fathers * two to our Lord, after the fleſh: but turneth in Abiud &c. out of our Lord his lyne, yet all vvere godly and poore: and the Saincts of the high Trinity, Dan. 7. For vvhome God overthrew the iron legged Macedonians and the former partes belly, breſt and head of the image. And ſo telleth how in povertie ſtandeth the Kingdome of heaven: and kinges neede not to feare loſſe by Chriſt. K. of Chanaā, receaving thence no peny, but vexed at his coming into the vvorld. Now S. Luke going to ſhew his victoris over Sathan bringeth him by Mary & Ely vnto Adam, taught in his firſt day vvho ſhould deſtroy Sathans vvorkes. This meaned the Euangeliſt vvhome the former Table reiected: A right and plaine Table ſhall follow.*

To Abraham promiſed.

Salomons Kingdom far from our Lords kindred off: 1000. yeares.

Salathiel & Zorobabel.

Abiud Eliakim, &c. vvere kings by right: but far frō our Lorde in kindred

The

Mathevv and Saint Luke.

DAVID.

Salomon the eldeſt of Bathsheba,		Nathan the yonger ſonne & next brother.
Roboam.		Mathatha.
Abia.		Mainan.
Aſa.		Melea.
Ioſaphat.		Eliakim.
Ioram.		Ionam.
* Achaziah.	These bad three: and worſe Iehoiakim Saint Mathew omitteth.	Ioſeph.
* Ioas.		Iuda.
* Amaziah.		Simeon.
Ozias.		Levi.
Ioatham.		Matthat.
Achaz.		Iorim.
Ezechias.		Eliezer.
Manaſſes.		Ioſe.
Amon.		Er
Ioſias.		Elmodam.
Iehoiakim.		Coſam.
Iehoiachin, or Ie-Chonias.		Addi.
		Melchi.
Here Salomons houſe ended, as though it had never ben.		Neri.
		Salathiel.

ZOROBABEL.

Abiud.	Abiud or Meſullā 1. Chr. 3. to whom the Crowne belonged: and from whom Heathen toke it.	Reſa.
Eliakim.		Ioanna.
Azor.		Iuda.
Sadoc.		Ioſeph.
Achim.	*Ioſeph should have bene King, if Tyrants would have giv̄e all men their right: & our Lord, his Sonne by lawes eſteeme, ſo had bene Kinge of the Iewes: And would have it in no other right: that his heav̄ely Kīgdome might be knowne.	Semei.
Eliud.		Matthatias.
Eleazar.		Maath.
Matthā.		Nagge.
Iacob.		Eſſi.
Ioſeph.		Naum.
		Amos.
		Mattathias.
		Ioſeph.
		Iamna.
		Melchi.
		Levi.
		Mattham.
		Eli Fa. in law to Mary Ioſe. only Ieſus that note our L was good

Thus the Table never had doubt. For seeing *Salathiel* vvas the sonne of *Neri* (by S. Luke) a private man: vvho must needes be a father naturally, and not as K. *Baasa*, vvhose family vvas rooted out, vvas father to King *Achab*, in the speach of King *Benadad*: and seeing God svvare that *Iechonias* should dye childlesse; as auctour of the Kingdomes ruine: there, and not in *Ochosias* should the Ievves place the Catachresis of begetting. Our Lord doeth nothing but he telleth his servants the Prophetes; But he told not that hee vvould end *Salomons* house in *Ochosias*; and vvould not passe so great a matter in silence: a matter the greatest for the Kingdomes of this vvorld. Therefore *Salomons* race ended not in *Ochosias*. But our Right Reverend Fathers are vnspeakably to seeke for the trueth of holy story. And *Aggei* vvith *Zacharie* help S. Luke to be vnderstood. *Aggei* bringeth vvordes from God for *Zorobabel*, that he shalbe a signet vpon the finger of God at the day of glory vvhen the *Macedonian* Kings should be shaken: and our Lord should come into the vvorld 29. yeares (by Num. 4. before hee entred into the vvorke of the Tabernacle. And so by *Moses* and *Daniel*, in *Aggeis* time his nation knevv in vvhat yere the vvest Cittim named Num. 24. generally, and Daniel xi. more distinctly, should haue a full token of Empire, and the *Macedonians* should be vtterly bestript of all gouernement. Then *Zorobabel* in Christ should be a signet vpon the finger of God. *Zorobabel* a poore governour of 49000. captiues vvvich left *Babel*, hauing litle but vvhat *Daniel* gote by his vvisdome, to helpe the Ievves home: *Zorobabel*, poore in spirit, and looking for a citie vvhereof God vvas the builder: and soone called avvay from *Sion* to *Susam*, as a Pilgrome and stranger on the earth.

Rabbi Nehumias in Pet. Gal told: This tim 50. yea. Messias shall be borne. & so then might all the natiō hav told by Mos. & Da. 9

But God svvare (as vvas noted from Ierem. 22. that if *Iechonias*

nius vvere a ſignet vpon the finger of the Lord, he vvould pluck him thence.

Therefore *Salathiel* may no further be ſonne to *Iechonias* then a ſucceeder in governement, as *Achab* is ſonne to *Baaſa*; rooted out, 1. K. *20.* 34. Heathen vſed Adoption; but * *Davids* houſe vvas bound to the next man of kindred. And in adoption the terme begetting is vſuall as in a naturall father: So *Ovid*, the mirrour of plaine Latin ſpeaketh of *Iulius* and *Auguſtus*. Metam. *15.* being of ſeverall families by the father ſide: and *Auguſtus* is progenies of *Iulius*; &,

Ma. tom 4 tract. de regib.

--------Nec enim de Cæſaris actis,
Vllum maius opus quam quod pater extitit huius.

And againe; *Scilicet æquoreos plus eſt domuiſſe Britannos, &c.*
quam tantum genuiſſe virum.

As they are very ſimple in learning, that knovv not *Britanie* famous *2000.* yeares agoe: Before *Brennus* ſpoiled *Delphos* & *Græcia* vvith his * *Trimarchiâ* of our Britanie, and are bare Chorographers that knovv not all borne vvithin our Iland ſeas to be:

A Britane vvord for three horſes to every captaine: vſed in Pauſanias.

---- Penitus toto diviſos orbe Britannos.

So they have litle ſtomake againſt *Italy*, that vvould not remember this place of *Naſo*. And as the Emperours are *famous Divi*: So the firſt beginning in *Divus Iulius* and *Divus Auguſtus* is famous, thus;

Ne foret hic igitur mortali ſemine cretus
Ille Deus faciendus erat.

Hence to all learned and ſpecially to vs, the terme of begetting for a ſucceſſour should bee familiar. Thus I ſpeake only for the ſimple: as for our right Reverend Fathers they doe take it for ſucceſsion in all after *Ochoſias*: as begotten of him by ſucceſsion: and all that like of them for the phraſe there cannot miſlike the Catachreſis

in *Iechonias* and *Salathiel*. And all muſt graunt that *Salomons* houſe muſt be broken off: vnleſſe they vvill make tvvo *Salathiels* and tvvo *Zorobabels*: the one couple fathers to *Ioſeph*, the other to *Mary*; So do ſome learned, but vnlearnedly. For *Zorobabel Aggei 2.* vvas both heir to *Salomon*, and father to our Lord. And they had bene rash name-givers that should name a couple of each family vvith the ſame names to diſturbe all the vvorld. Novv that *Zorobabel* the gouernour in *Salamons* houſe cometh of *Nathan*, *Zacharie* shevveth: naming *Leui*, & his chiefe family, *Simeon*, & *Dauid* vvith* *Nathan*: as cheife in his family, Ch. *12. 10.* So this cauſe is paſt doubt to cleare the Table: that in *Iechonias* not in *Ochoſias Salomons* houſe vvas buryed: that family and kingdome should end together. That Ier. *22.* and all Lam. might be playne. And an other as great a dotage as any euer came from brainſick head have the right reverend Fathers ſold to torment the ſimple vvho over the realme have marked them; hovv they make *Ochoſias* to be tvvo yeares Elder then his Father: & many yeares Elder then his Mother.

Salomó had not bene omitted if zorobabel had có of him.

Of Ochoſias or Achaziah made Elder then his Father.

OF King *Ioram* thus it is vvritten, *2.* Chron. *21. 20. When he beganne to reigne he vvas thirtie and two yeares old: and reigned in Ieruſalem eight yeares, and lyved vvretchedly.* Hovvbeit they buried him in the citie of *David*; but not among the ſepulchres of the Kings. And the inhabitants of Ieruſalem made *Achaziahu* his youngeſt ſõne King in his ſteed: for the men of vvarr that came vvith the hoſt of the *Arabians*, had ſlaine all his eldeſt ſonnes: and ſo *Ahaziahu* the ſonne of *Iehoram* King of Iuda vvas made King

* tvvo

*Two and fourtie yeares old vvas he vvhen he beganne to reigne, and he raigned one yeare in Hieruſalem: his Mothers name vvas *Athalia* the daughter of *Amry*.

which is to be vnderſtood that he reigned twenty yeres his father yet living, but after his fathers death was cõfirmed King, when he was fortie and two yeares old.

Of the errours how many very groſſe follow vpon one.

1. O *Choſias* is called the youngeſt, and made king by the people. That had bene needleſſe if he had reigned tvventy yeares afore.
2. Beſides his father reigned but 8. yeares: And foure of thē vvith *Ioſaphat*. And it vvere ſenſeleſſe to make him reigne 16. yeares or 12. at the leaſt afore his father.
3. Moreover, neither vvas *Ioſaphat* king in Iuda: nor *Achab* king of Iſraell: nor *Ioram* borne 42. yeares afore *Achazias* death. So, elder then his Father & Mother & Mothers houſe should he be. For *Omri* vvas not then ſetled King: but onely made King by his ſouldiers; vpon the death of *Zimri* And *Tibni* vvas made King by his men; & foure yeres vvere ſpent, before the people made *Omri* K. Novv by our Bishops notes *Achab* & *Ioſaphat* should be in affinitie by their Children, *Ioram* & *Athalia* before they vvere borne. This note of 42. yeres hath troubled Britanie 42. yeares & more.

And here againe the terme ſonne, referred to the kingdome of *Omri*, vvhich ſtood 42. yeares, into vvhich yeare *Achaziahu* fell being of his ovvne age but 22. yeares, the terme ſonn cauſed the diſturbance. The Ebrevv Doctours many hundreth yeares ago in *Seder Olam* vvarned the vvorld of this phraſe. And *Levi S.* to *Gerſon* vpon the text: in the great Maſſoritique Bible: the beſt vvorke that euer by mans vvit, came into the vvorld: vvhich if your Maieſtie vvould cauſe

all that you vvould preferre to knovv readily, you shoulde have in fevv yeres learned Divines: by that and other Ebrevv helpes. But verie fevv in the vvorld vnderstand it: for the 848. margent readings: and further it is hard. Yet one professour might soone make a thousand cunning.

Of the terme Kingdome, translated reigne how it maketh K. Baasa warre ten yeres after he was dead.

IN the third yere of *Asa* King of *Iudah* beganne *Baasa* to raigne ouer Israel tvventie and four yeares, 1. K. 15. 33. So he died in the six and tvventieth of King *Asa*. Yet in the six & thirty yeare of the reigne of *Asa* came *Baasa* King of Israell against *Iudah:* By our Bishops translation: that Machmadistes may by our Divinity looke for their false Prophet to reuive, as did *Baasa* by our Bible. VVhen Gentlemen finde such matters in our Bibles they see no hope of knovvledge, and some have turned to deny God to be the auctor of it. Ezra (1. chap. 16.) meant by *Malkuth* the kingdome of *Asa*: parted from Israel then six and thirty years. VVherein the tvvelve tribes thrise tvvelue yeares forgat the glory of *Davids* house: so that *Iuda* it selfe vvas plagued. God casteth the Chronicle and other numbers into pleasant and sensible meditations of his providence. And therefore Ezra tooke his accompt from the Kingdome of *Iuda*, vvhich *Asa* held. In the same tenour of number of 3000. soudiers Ios. 7. for *Achans* theft, even thirtie six vvere slaine: thrise tvvelve. And after vengeance vpon *Achan* tvvelve thousand of men, vvomen and Children vvere slayne, by the 12. Tribes.

For

For the booke of the Iudges.

THE actes of the Apoſtles are dravvne no better vnto the bookes of Iudges: to corrupt many other bookes euen vvhere S. Paules vvordes vvould haue founde moſt high admiration: and vtterly damne the Thalmudikes of extreeme blyndenes in the Iudges ſtory. Our errour shalbe firſt handled: & aftervvards S. Paules playnnes shalbe shevved: if God vvill.

Of Act. 13. v. 20. perverted to ruinate many books.

OVR tranſlation thus ſpeaketh: *Hee gave vnto them Iudges about the ſpace of 450. yeres.* Here *Beza* ſaid, the text vvas corrupted: to deny that vve had a Nevv Teſtament: and the Popes tranſlation turneth back from *Ioſuah* to *Iſaaks* birth: vvithout all reaſon. S. Paul meant: after a ſort 450. yeares. Properly 339. from *Ioſuahs* death to *Elies*. VVithin vvhich times Iudges of punishment oppreſſe an hundreth and eleuen yeres: ſo ariſe 450. And 19. textes belong to that text of Saint Paul. VVhich anone shall be laid dovvne. Our Bishops abſurditie thus appeareth: yeares are from the coming from Egypt vnto the building of *Salomons* Temple, 1. King. 6. 480. Novv if the Iudges had 450. Thirty of the vvildernes vvould make vp the number: that the ſtories of *Ioſuah*, *Samuel*, *Saul* & *David* should be all fables; and no time for *David* to be in the vvorld. So our Bishops Bible might vvell give place to the Al-koran peſtred vvith lyes.

Of

Of wrong to Matth. 1. Luk. Ruth 4. 1. Chr. 2.

RAchab *Boaz*, *Obed Ieſſei*, are anceſtours to *David*; borne ten yeares after *Elies* death. And *Ioſuah* reigned *17.* yeres. Though *Rachab* vvere nevv borne vvhen *Iericho* fell; yet she muſt be about *120.* vvhen she bare *Boaz*, & he *120.* muſt beget *Obed*; & he *120.* muſt beget *Ieſſe*, & he neare that muſt beget *Dauid*. By the true Chronicle they vvere incrediblie old, but for Gods auctoritie. And to adde an hundreth & eleuen yeres moo, to foure perſones, that is a matter of extreame overſight. And thus the actes ill tranſlated brought our right Reverend FF. to diſgrace many holy bookes vvith incredible groſſenes in overſight: vvhere they might haue made all the vvorld admire the Apoſtles learning: hovv to shevv the diſturbance of the times, as though the heavēs vvere troubled, he reckoneth the oppreſſours yeares alone: although they vver vvithin the cōpany of the defēders times.

Theſe many are ioyned to the defenders: not as though they defended ſtill the people ſo long, but becauſe their laſt dealings vvere ſo long from the former ſtate.

Othniel 40.
Ehud 80.
Barak. 40.
Gedeon 40.
Abimelech. 3.
Thola, 23.
Iair, 22. *Iephthe, 6.*
Ibſan, 7.
Elon, 10. *Abdon, 8.*
Samſon, 20. *Ely, 40.*

The vvhole ſumme is 339.

THE

The punishing Iudges have vvithin this time (xj) yeares thus

Cuſam, 8.
Moab, 18.
Siſera, 20.
Madiam, 7.
Ammon, 18.
Philiſtinnes, 40.

So 339. and 111 make 450. after a ſort; vvherein Saint paul regarded the Ievves manner of ſpeaking to the phraſe; as I vvill shevv by tvvo examples.

How Samſon that iudged but 20. yeares is ſaid to iudge 40.

THus writeth *Elias Levita*, (*the beſt learned Iew that ever holp Chriſtians*), *in his preface to* Bomberges Bible *in Hebrew with the Maſſoreth and chief Rabbins. We find in the Ieruſalemy*, (*the eldeſt volume of the Iewes Pandectes or Doctrinale is ſo ealled*) *that Samſon Iudged 40. yeares. It teacheth that the Philiſtines were afrayd of him 20. yeares after his death; as in his life time. And in all the copies that we haue, it is written; TWENTY yeares. Thus farre goeth the commentary. Now I ſee there is no doubt touching the text, in this of Samſon. For the right ſtandeth, as the Draſſ, or comment vpon the phraſes telleth; WHEREFORE is it ſaid twiſe, Iud. 15. vlt. and Iud. 16. vlt. and he iudged Iſraell 20. yeres. Rabbi Acha ſaid. The text doeth teach; that the Philiſtines were afrayd of him 20. yeares after his death: and 20. yeares in his life time; and ſo ariſe FOVRTY by two ſeverall times. But the Thalmud ſaid not that the text had, and he iudged Iſrael fourtie yeares, but that he iudged Iſrael 40. yeares according to the manner of ſpeaking to the phraſes. And here cometh a ſweete elegancy; which is worthy marking. So farre goeth the Thalmud and commentary vpon it.* Theſe vvordes the learned *Elias* bringeth againſt ſome ſimple; vvho might thinke the

text corrupt: by reaſon that the Talmud differed. To vvhō he shevveth, the ſpeach to regard the phraſe, and not proprietie of the text.

How the Septuagintaa alter the very true text for Elyes 40. yeares to agree with the Iewes manner: reckoning after the phraſe

Lxxii are in shortnes called lxx.

THE auncient LXXII. trāſlaters gave *Ely* but 20. yeres, as notes vvarne vpon the Romane edition of *Xyſtus*: & that vvith Euſebius teſtimonie. But later copiers ſeeing the Ebrevv ſure, & not knovving hovv the 70. hid their minde: alter the tranſlation, & give *Ely* fourtie yeares, as the Ebrevv hath. And thus the Lxx. teach that the Ievves highly regarded the phraſe: for memorie of ſtory, to make their natiō ready in the nūbers vſed in the holy Scripture.

How Ioſephus reckoneth the Iudges times as Saint Paul doeth.

IT is moſt certaine that Iſraels age ſince God called them from Egypt, at the laying of *Salomons* Temples foundation, vvas 480. yeares. As *Noahs* vvhen he beganne the Arke. And like matters doth God caſt into like times, through the Bible, And *Ioſephus* could not be ignorāt of the time. Yet in ſtead of 480. yeares he reckoneth 592. taking Cxj. frō the Iudges and beginning from *Moſes* going vnto *Pharaoh*. So it is to be ſeene, *Ioſeph* Antiq. 8. 2. This shevveth that S. Paul vvas brought vp at the feete of *Gamaliel:* that ſpake thus learnedly, to shevv the Ievves that he knevv *Rabbiniques* as vvell as the beſt of them: but held Chriſtianitie the onely

onely learning: vvhich to the perfection of ſtory over-matching all even in ſchoole elegancy, addeth the logique, that drawveth vnto the life in Chriſt.

How S. Paul further ſettled the Iudges times and Ioſuahs, whereby a table added to ſome of our Bibles appeared; bad & all Thalmudiques, The Ieruſalemy; The Babylonian: Seder Olam, & Maimoni in Beth-Bechira, & all be reproued.

VVHere S. Paul ſaith, God gave them Iudges after a ſort 450. yeres, vnto the time of *Samuel* the Prophet: Our tranſlation ſpeketh thus, Act. 13. 20. *And after warder they deſired a King, & God gave vnto them Saul the ſonne of Cis, a man of the tribe of Beniamin fourty yeares:* Here vve can-not vvell be vnderſtood. *Saul* reigned not 40. yeares. For *David* vvhē he fought vvith *Goliah* in the beginning of *Sauls* reigne should be about 20. and at his 30. *Saul* kicked againſt the ſpurr of his ovvne ſpear. The Apo. followveth the Iudges phraſe: vvhere a ſmal K. maketh a Period, as vvhere vve ſay: And ſo the Land reſted forty yeares: the plainer vvere, And ſo the Land reſted: Forty yeares as *Tremelius* hath: *Quieuit terra. Hac geſta quadraginta annorum.* S. Paul meant that *Samuels* dayes & *Sauls* made 40. yeares, and *Samuel* came to the laſt of them. And dyed but 4. moneths afore *Saul*, by the Thalmud in Themurah. And the Rabbines can confeſſe that, vvhen they vvill. For thus they vvrite in *Middras pſ.* 25. It is ſaid: *Moſes* and *Aharon* vvere among his prieſtes, and *Samuel* among them that call vpon his name: Thou ſhalt find all that is vvritten of the one, vvritten of the other: The one vvas

By not marking the Ebr evvs ſhortnes, vve ſeemed to Abr. Zac. to give Saul fourty year. So the Ievv deſpiſeth the N.T. by our fault.

And in Kimchi vpō pſa. 99.

vvas of *Levy*, the other vvas of *Levy*: the one made a Pſalm, the other made a Pſalme, the one reigned over Iſrael, and the other reigned over Iſrael: the one reigned 40. yeares, & the other reigned 40. yeares: the one made vvarres, and the other made vvarres. the one kild Kings, & the other killed Kings: the one built altars, and the other built altars: the one offred, and the other offred: the one prayed for Iſraell, and the other prayed for Iſraell: the one ſerved as a Sacrificer, the other ſerved as a Sacrificer. Thus ſpeaketh the Old Rabbin, agreeable to Saint Paul: But little pleaſured his ovvne ſide. And that note of *Midras* muſt needes be holden Old. For ſince the Eldeſt Thalmud vvas compiled, ſoone after great *Conſtantines* dayes, the Ievves Rabbines conſpired to croſſe the Apoſtles in ſtory, that their people ſhould not imbrace Chriſt. *Maymony* præf. ad *Miſnah* confeſſeth in effect vvhie the Thalmud vvas made: he vvrote *Miſnah* 423. yeres agoe, the greateſt Rabbin of the faithles that ever vvas: vvho plainely openeth all the Iudaique to ſuch as can ouerrule him. In the Thalmud *Ieruſalemy* 1200 yeares old, in *Megilah* fol. 72. Col. 4. from the partition of the land to *Samuel*, are 376. yeares: yet in trueth *Ioſuah* had but ten after that: and in all, but 17. as it vvas tolde. And the Thalmud giveth but eleuen to *Samuel* and tvvo to *Saul*: yet the Rabbines have conſpired theſe 1200. yeres to ouerthrovv the Nevv T. by checking S. Paul for *Ioſuah*, *Iudges* and *Samuel*; as S. Luke for *Salomons* houſe. And if they could prevaile in either, they had gotten the victory: vvhich our right reuerend Fathers gaue them vvithout all entreatie; and graunt them more fortifications then of themſelues they durſt ever chirp to ſpeak for. My poore ſelfhav aunſvvered this in Ebrevv print, as the Lords knovv, and Europe and Aſia; and in full many Ebrevv vvritten treatiſes ſent to

Byzantium

Byzantium by poſt from *Francford* to *Venice*, thence by ship; and the Rabbine there is reported of of our Marchants to accept, and commend dayly vnto noble Grecians, that he had from England a greater light then ever he expected from Chriſtians. And at *Francfort* in the company of many, a Ievv being preſent, I ſaid to the company in French, vvhich they all vnderſtood, that by, 1 . Sam. 7. 3. I vvould make the Ievv confeſſe afore them all, that the Rabbines vvere but as *Elymas Magus*. Then I ſpake to the Ievv in Ebreevv this much; Rabbi, This you knovv, that all muſt ſanctifie the name of God, & beare vvitnes vnto the trueth continually; or feele flames eternall; yea, ſaith he, that vvote I vvell, and am ready to do all that toucheth me. Then ſaid I, read this verſe, 1. Sam . 7. 3. *Since the tyme that the Arke ſtayed in Kiriah Iaarim, the dayes vvere many, they vvere twentie yeares; and all Iſrael vvith harty ſighing ſought after the Eternall. And Samuel ſpake to all Iſrael, ſaying; If vvith all your harts ye returne unto the Eternal, remove your ſtrange Gods, &c.* Doeth not this text tell playnly, that 20. yeares paſſed after *Elies* death, before *Samuel* medled in governement; yea ſaith he, that is plaine; ſo much I fully hold, and none can deny it. Then I told the by-ſtanders vvhat I demaunded, and vvhat he graunted, and hovv vpō his graunt, all his Thalmud fell. And hovv, ſaid I, can your Rabbines giue *Samuel* from *Elie* but eleuen and *Saul* but tvvo and *David* ſeaven in Hebron, that he ſhould vvithin 20. of *Ely* call thence the Arke from *Kiriah Iaarim* by this text.

Then he anſvvered me nothing, but to the by-ſtanders vvordes of high reuerence to his teacher, exceedingly beyond all that Chriſtians vvould thinke, a Ievv vvould ſpeake. So to all vs Saint Paul affoardeth ſuch vveapons, in one ſhort ſentence, to ſettle all the bookes of *Ioſuah*, *Iudges*, and firſt of *Samuel* in a moſt

Diuine frame: by 450. yeares after a ſort, for the Iudges, & 40. for Samuel. That one ſentence of S. Paul, is more vvorth then a mountayne of Gold to shevv the harmonious frame of the holy ſtory from ſince *Ieſus* of *Nun* gaue poſſeſſion of the lande vnto Ieſus death, vvhen he did make his ovvne name *Nun:* that is, by *Midr.* Pſal. 72. raiſer of the dead. Even the very *Midras* noteth that Meſſias should doe ſo: and by alluſion to *Nun* Pſ. 72. in the Ebrevv: as they holde no ſyllable idle in ſtrange termes touching Meſſias. All theſe times haue an eaſie account; by S. Paul, and in all the reſt by Ievves thus; Seaven yeares the Lande had for conqueſt and partition: vvhereupon the next yeare Iubilies vvere to begin. Seauen Iubilies *Ioſephs* houſe had the Arke, till Sylon loſt it; thence the Philiſtines did cary it; & after ſix monethes Iuda had it in their povver. Thence are ſeaven ſeauenties to the firſt of *Nebuchadrezzar*: vvhen hee tooke *Ieruſalem*, and caried King *Iehoiakin* to *Babel*; vvhom he ſoone ſent home againe. And caried thither *Daniel* the Noble, the Godly, the VViſe, the vvealthier then the King of *Tyrus*, the beloued of Chriſt and his Angels, and caried the three noble men that quenched the fire. So, that part of *Iudahs* ſtory hath famous Limites: & old *Theodoret*, and Ievves vvhen they are not malicious, generally hold the diſputable partes aright: vvhen as vve, they ſay, The Temple ſtood * 427. yeares. And very many of our men here ſpeke trueth, even folovving particulars, and not marking hovv (Ezekiel 4.) God bringeth all paſt doubt, by paynes in particulars they agree vvith a trueth vnknovven: So hitherto vve haue a pleaſaunt meaſure of times. Novv the captivitie of *Babel* vvas but of 70. yeares from *Nebuchadrezars* firſt yeare. Three captiuities there vvere. The firſt of King *Ioakim*, vvhen he vvas ſent home. The ſecond vvhen he

Midr Pſ. 72. from his name Nun: teacheth that Meſſias shall raiſe vp the dead

Daniel & they that quẽched the fire are the glory of the firſt captivity.

R. Abra. Ben Dav. in Gaba.

he vvas taken vpon rebellion and caried for *Babel*, but vvas caſt avvay vnburied, as an aſſe. by Gods judgement, Ier.22. for burning Ieremies Lamentations: then vvas his ſonne made King, and after three monethes caried to *Babel* vvith many thouſands: among vvhom vvere *Ezechiel* and *Mardochai*, vvho made *Heſter* mother to the *Perſian* King *Artaxerxes* that a *Perſian* king of *Beniamin* his Iaſper, Exod. *28*. should be the firſt foundation of *Ieruſalem*: as Iapis hath place, Ap. *21*. This ſecond captiuitie vvas *8*. yeares after the firſt, and then vvas *Darius* borne, to proclayme *Daniels* God vvhen he vvas *62*. yeares old, and tooke *Babel*. The third vvarning brought flames to the Citie and Temple, and captivitie: tenne yeares after the former. Then the Arke and golden Couering vvere ſpoyled by *Babel*, and the Candleſtickes, and the Tables broken vvith fire. For ſeeing vve have no other record of them, vve muſt hold that the Temple being ſet on fire, the heat vvould breake the Tables; that goodly monumēt grauen by the finger of God. And as Moſes for Idol-vvorship of fevv, brake the firſt Tables, Gods anger deſtroying the kingdome for comon Images, vvold much more breake the ſecond tables. And full *18*. yeares are ſpent in theſe three captiuities. * *Ezra* maketh famons the third captiuitie: being an other Moſes dravven out of the vvaters of troubles: vvhen *Saraias* his father vvas kild by *Nabucodroſor* king of *Babel*, vvith K. *Sedekias* children. And *Ezra* liued to *Philip Macedons* times, ſeeing he ſavv the *Perſiās* later times: & by the record of his captiuitie, hee captiueth Heathen vvriters: & by his record of kindred vp to Adā, he cōfuteth *Ariſtotle* that denieth the vvorlds creation. This third captiuitie vvas but of *52*. yeares, and the vvhole from the firſt 70. As Moſes, Lev. 26. and Ieremie 25. foretold. And Daniel chap. 9 and Ezra, 2. Chr. 36. & Zach

Ezeck. & Mardoc. are the gold in the ſecōd captivity

Darius borne vvhen Nabuc. vvould be making a k. ouer Gods poople. The to him a reuēger is borne that Madi & Elā, of Iaphe & Sem may punish Cham.

The third captivitie is glorious by Ezra. For Ezr. record of life, confuteth al heathen

millions that give Elam above 130. yeares over Iuda.

Zach. 1. and 7. obſerve vvhat fell out. Then Daniel ſtopped the Lions mouthes, and *Darius Iapetionides* proclaymeth the God of Daniel over 120. nations: and the Angel Gabriel vvhich beginneth the firſt ſpeach of the Nevv Teſtament to Zacharie at the Altar of incenſe, and telleth Mary that the povver of the Higheſt vvill shadovv her, othervviſe then the Tabernacle, Exod. 40. vvhere the ſame phraſe is vſed, Gabriel tvviſe named in the Nevv Teſtament, a teller of cõfort, and tvviſe in Daniel, a teller of affliction for comfort, terming Daniel a man full of Grace, shevveth (vvhen Daniels prayer vvas like the evening offring), of Chriſt his offring of all offrings; that the captivitie time ſeaven times being meſured, shall ſee the redemption to life eternall for *Iaphet*, for *Elam*, and all; vvhen the Ievves have ſerved Heathen at home, and learne obedience, hating ſtrange Gods, ſo long as they ruled at home; but neuer could rule themſelves from ſtrãge Gods but only vnder Dauid; againſt vvhom yet they rebelled. This geometricall frame of Temple S, Paul doeth force vs to acknovvledge; ſeaven yeares of conqueſt, ſeaven Iubilies for Ephraims glory: ſeaven ſeaventies for Iudahs glory; ſeaventy for captivity, to feele Ieremies Lamentations; and againe the former meaſure of time ſeaven times 70. or 490. yeares to finde comfort in ſervitude; vvhich none but the poore and mourning vvill ever find. Alſo this laſt part *Aben Ezra* doeth confeſſe, full ſore againſt his vvill, putting ful many long Parẽtheſis into one litle ſaying; that he should be vnſpied of Chriſtians, hovv vpon his graunt all Iudaiſme fayleth. Novv as *David* 27 times in Pſalme 137. repeateth of God; that his mercy endureth for ever, ſo I may vvel iterate the teſtimony of *Aben Ezra* for our ſtrenght; vpon Dan. 9.

Aben ezra a malicious Iev as it vva noted ex põdeth Daniel vvell againſt his vvill

the seavētie seavēs arfrō the beginning of *Daniels* prayer vnto sealing Messias (vvhich is Christ) the Holy of Holy. This much *Aben Ezra* confessed; the most head-strong and most learned Rabbin, and most bent to his skill to overreach vs. And the commentarie vpon *Daniel* he finished in the yeare 4916. by the Ievves * 172. yeares they steale from the Scripture, to disturbe vs. So he vvrote in *Rhodus* city in the 5088. in October as he recordeth; 423. yeares agoe, for vve are now vn 5531. The plain trueth, forced him as *Balaam*; & yet vve missed; vntill good *Calvin* brought the trueth into the open Church: vvith a sound hart, though he could not answeare all objections of forged Astronomers; vvhose fragmentes the great Astronomer *Aben Ezra* held but fables, and of Greak toyes, never heard vvhile *Grecia* vvas free in glory and eloquence. And but for saint Paul, vve could neuer have brought about the Ievves consent, from *Midras Rabba*, for Iudges and *Samuel*, from *Abraham* sonne of *David* for the Kings; and from the Thalmud for *Babels* 70. and from *Aben Ezra*, the time thence to our Lord his death; vvithout Saint Paul vve could neuer haue foūd the heauēly measures of the time. And this much for our disturbāce of al ouro vvne building by bad vnderstanding of S. Paul, and as ill translating, of a most rare heauenly sentence, vvorthy to be vvritten in great characters of gold, that they vvho passe by, may read it vvitht delite; hovv God gave Iudges offenders and defenders after a sort 450. yeares; and not about 450. vnto the time of *Samuel*, & then God gaue them *Saul*. Forty yeares, this much of these poinctes; vvhere one text euill translated and expounded marreth all *Moses*

65. *in the Ki.* & 90. *from Da.* 490

Gen. 11. 17. *in*

S. Paules one saying. Act. 13. keepeth all the Bible in a right frame: which yet wee corrupt to disturbe all:

Of Moſes fiue bookes diſannulled by ill tranſlating of one verſe, Ex. 12. 40. and by ſpeaking the ſame in the argument of the ſame.

THis vvas the text. *The dwelling of the Children of Iſrael, while they dwelt in Egypt, was four hundreth & thirty yeres.* Novv in the argument this cometh, 40. They dvvelt in Egypt foure hundreth and thirtie yeares. This one error overthrovveth all *Moſes*.

1. He vvriteth of *Cohath* his grandfather that he vvas one of the Lxx. ſoules that came vvith *Iacob* into Egipt, Gen. 46. and that he liued but 133. yeares. And his ſonne *Amram*, but 137. Exod. 6. and *Amrams* ſonne but 120. Deut. 33. All maketh but 390. And ſo *Moſes* had deſcended to the dead: *ad inferos*, as Heathen ſpeake, and had left *ſuperos*, the living: forty vvhole yeares before Iſraell left the ſoyle that *Nilus* vvatereth. And he from vvhoſe hand the fiery Lavv came, the Creatour of Heaven and earth should no more ſpeak vvith *Moſes*, then *Iupiter* in *Creete* ſpake vvith *Minos*. This overſight is exceeding great: that our Doctours and Bishops should make *Moſes* forget himſelfe: his ovvne age, his Fathers, and his Grandfathers. And if every treſpaſſe receiue iuſt recompence: much of Gods anger that hath fallen vpon our nation, hath fallen for this corruption of the Lavv.

Of S. Paul, diſgraced with Moſes.

AND S. Paul diſputing of the promiſe made to *Abrahã* vvhich vvas madepreſẽtly vpõ the death of *Tarah* ſaith, that the Lavv came but four hũdred & thirty yeres after

after the promiſe: ſo vve should corrupt the fame of Saint Paul by our tranſlation: and deny that he vvrote by the ſpirit of God. and no ſimple can reade S. Paul Gal. 3. 17. and Exod. 12. 40. But vvill ſay in his heart, *Who can goe vp to heaven to bring a ſolution of this knot: and Who can goe beyond the ſea to fetch a reconciliation of ſuch diſagreement:* vvhereas the vvord, as *Moſes* meant, for the peregrination vvhich concerned Iſraell, vvhich vvas ſpent in the land of the peregrination of their fathers, as in *Iacobs* ſtory it is named, and in Egipt vvhen Iſraell had ended their dvvelling there vvas four hundreth and thirty yeares to the very exact day.

And our R R. F. might haue learned ſo much of the Lxx. tranſlaters, vvhich tranſlated thus: *The peregrination of the children of Iſrael while they and their Fathers dwelt in Egipt, and in the land of Chanaan: they and their Fathers, Was four hundreth & thirty yeares.* Here any may marveile that ſo learned men for latin controverſies, should neuer reade the Lxx. But they vvill ſay the Lxx. are not extant novv. Pure and ſound they haue not ben theſe 1200. yeares: but are novv infinitely maymed: vvith patches from *Aquilas, Simmachus, Theodotion*, and tvvo others vvhom *Origene* did ſet togeather vvith the Ebrevv double: in Ebrevv letter, and in Greek letters but Ebrevv vvordes. This eightfolde vvorke vvas called *Octaplun*, and from ſundry tranſlations the Lxx. vvhich novv vve haue, is corrupted. A freend of myne bought at *Alexandria* in Egipt for me a Lxx. vvriten in *Diocletians* time and the Arabique Bible thriſe over. But left all vvith our English Proconſull, vvho turned Turke, ſeeing diſagrement in our Bibles tranſlation, and ſoone deſcended to Hell, and Turkes his executours reteyned the bookes, yet *40.* poundes vvas ſent to buy them againe, and they are expected. Such a Lxx. may be the true

Obiecti ons with anſwere

The christiã Arabique foloweth the Lxx: euẽ where they hid their mind: to bring yeres a thousãd & many hundereths in Gen: 5: & elevẽ moo thẽ ever the sun measured:

one; and the Arabique commonly, the Christian Arabique folovveth it. But not R. *Sadaias* Arabique.

But indeed as the Lxx. novv standes vvith vs, it is corrupted; that vvell our learned Fathers might suspect it. And in the Babilonian Thalmud in a pleading before Alexander the great, vvhere Egyptians complayne that Israell robbed them, a Ievv pleadeth desert for vvages of 430. yares seruice in Egipt. And *Gilbert Genebrard* holden a great Ebrician, placeth Israell 430. yeares in Egipt; defending the Latin translation. VVhom *Adricomius* in a braue vvorke doeth folovv. And *Genebrard* saith that *Moses* might leaue out some of his ancesters. And S. Paul might speake of some later promise. And one *Thaddaeus Dunus* sayth, that *Moses* text for his fathers yeres might be corrupt. Seeing so many haue peruerted the text and other Scriptures; so much more dangerous is our learned fathers agreement vvith them. VVhereas they might easily be ansvveared. The Thalmudiques jested; as Heathen, that knevv not *Abrahams* peregrination, vvould vnderstand *Moses*: and *Genebrard* forgate that S. Paul made the promesse of his accompt elder then circumcision, and no sence can beleeue that *Moses* Chronicling his ancesters yeres all to *Adam*, should leaue out some personages: vvhen the person is more then the time of a person. and *Dunus* blaming of the text vvould be hatefull to all the Massoreth; full of auctority, novv 2000. yeres. And our Septuagint in this place, may not be suspected. For the Thalmud Ierusalemy in Megilah, fol. 71. Col. 4. testifieth that the Lxx. translated the text of Ex. 12.40. in this manner. The peregrimation of the children of Israel vvhile they dvvelt in Egipt and in all lands, vvas four hundred and thirty yeares. So no colour of obiection can be rightly brouhht And Sainct PAVL must be holden

holden the right expounder; that the lavv of the passe-ouer vvas exactly 430. yeares, after the promise of Christ drevv Abraham from Charan to Chanaan.

Of the four hundred yeares of persecution.

IF one member suffer, all suffer vvith it. So here the storie of the 400. yeares persecution is persecuted. As soone as *Isaak* vvas come to iudgement, to heare of the blessing, *Ismael* vvould be mocking him. And vvhen he vvas in his sixt yeare, both he might knovv vvhat a mocking meant, & then *Ismael* might grieve him by mockes: and all the persecution by *Ismael* the Egyptian and Pharaoh is but of 400. yeres in the limits, and thittie full after the promise it beganne: as S. Paul expoundes the text. But by our Bishops vvorke, all that commeth to nothing.

The mocking is expounded by S paul a persecution.

Of an exceeding grosse ouersight.

ALso a stranger impossibilitie cometh from our right An open RR. FF. notes vpon Gen. 15. 13. *Know this of a suerty, that thy seede shalbe a stranger in a land that is not theirs: & shall serve them, & they shall entreat them evill (k) foure hundred yeares.* There the note is: K. reckon not these yeares from *Iacobs* going dovvne to Egypt but from Gods promise to the promulgating of the lavv. This note is most senseless; if it beginne the time at the promise, *Ismael* shall afflict *Isaak* long before either vvas borne. Ievves and Gentiles hold that *Ismaels* mocking of *Isaak* is the beginning: vvhich some referre Ievvlike to *Isaaks* birth: so the promise that called *Abrahã* should be fiue yeares in his fathers life time: and againe S. *Stephen* should be crossed. Others rightly referre it to the sixt

crossing of the 430 yer. sly by or Church Bible of time. in Egipt, vvith an other most grosse impossibility & dotage.

ſixt of *Iſaak*, or fifti fully complet. Moreouer if Iſraell dvvelt in Egipt 430. yeares the promeſſe 215. yeares elder: can not be vvithin 400. of the lavv. This groſſe contempt of trueth & judgement hath cauſed our nation to loth Gods vvorde; and God to plague the nation. But your M. vvill heale all.

Of Gods harmonious diſpoſing of times, in other places & here.

THE Lord vvho framed the vvorld in ſuch order that al hath called and ſtirred arts: vvho made the vvorld for the juſt, shevvethan order in their times pleaſant to conſider and eaſy to remember. So *Moſes* ſaued in his Ark. lived 120. even as *Noah* did ſpend ſo much about his Arke. And *Moſes* parted his life into three equall partes. He ſpent fourty in the court of Pharaoh. So much S. *Stephen* durſt affirme; from the vſuall manner of God to gouerne matters, in ſortes equall, for equall matter. So *Moſes* had time enough to ſee vvhat court life vvas, full 40. yeares. And the Rabbins agree vvith S. *Stephen*. As *Symeon Ben Iochai*, being neare S. *stephens* time: in *Siphri fol.* 63. & *Col.* 251. And *Midras* vpon Gen. 50. fol. 115. Col. 3. of the Crake edition. And *Midras* Exod. fol. 118. Col. 4. and again, fol. 119. Col. 1. vvhere this ſaying is added. *Ben Ambaim Sanah Le Bynah*. He ſhould be fourty yeres of age that ſhould be of ripe judgement. Novv ſeeing he ſpent fourty vvith Pharaoh, and 40. vvith Iſraell, the remnant for *Madian* or *Iobs* nation vvas fourty; and vvell might he be acquainted vvith *Iob*, *Eliphaz*, *Sophar*, *Bildad* and *Elihu*. For *Iobs* ſorovves fell about *Moſes* birth. Doubtleſſe he vvas not idle in the land of *Madian*; but vſed all meanes for his ſalvation. So for court *Moſes* vvas tryed 40. yeres for quietnes

etnes in tending ſimple sheepe, 40. yeares: and forty yeres in being a ſervant to Iſraell. That phraſe *SIMMESS*, he ſerved: is vſed Mat. 20. Let him that is the greateſt of you, be the ſervant of all. And thus in *Moſes* God shevveth hovv fitly for mans memory gracious vviſedome diuideth times. So God gave Chanaan 215. yeares to learne faith of *Abraham* and *Iſaak* and *Iacob*, and gave Egypt 215. yeares to beholde multiplying vnto ſix hundred thouſand valiant mē, besides vvomen and children. Theſe heavenly diſtinctiōs of times should not be confounded. And the like be through the old Teſtament: and by vs confuſed alike: though God be the God of order and not of confuſion.

Who carried but 70. ſouls into Egypt.

Of the miracle of multiplying, extinct by our tranſlation.

VVhereas of *Abraham* there vvere but 70 ſoules, of the line of grace and promiſe to ſee Egypt in 250. yeres: it vvas a great miracle 600000. men ſprang in the ſame ſpace that onely ſeaventy ſprang. So they muſt multiply like fish. But to multiply ſo in 430. yeres, that had bene no miracle at all. For after the flood 427. yeres vvas *Abrahams* calling: and many countreys vvere full of people. And many mightie Kinges made vvarres vvith great companies. Novv by vs all this grace of multiplying like fish vvere extinct. And endleſſe be our abſurdities that a ſimple reader may ſay that of *Naſo*;

Tot premor aduerſis, quæ ſi cōprehēdere coner,
Icariæ numerum dicere coner aquæ.

For the ſea-vvaves may as vvell Be numbred as the groſſe errours of our moſt reverend and right reverend Fathers. But ſo reverend and ſo learned Fathers vvill not ſtand in them, but yeeld a tranſlation, that shalbe ſquare: ſetled and ſure

hovv

hovvsoeuer it be turned, to be examined. And further vvarning in other matters vvill do no harme.

Of S. Stephen crossed by the Geneua: both the translation & notes: Where the Church Bible hath the right.

OVr Church-Bible noteth very vvell that *Abraham* vvas not borne at the seaventieth of *Tarach*: (vvhich yet the Geneua held:) but 130. yeares later, and so it translateth that the promise of Christ might vvell be after *Tharahs* death, as S. *Stephen* telleth that *Abraham* vvas called to go himself to Chanaan from *Charan* after his fathers death presently: being 75. yeares old: so his Father vvas 130. elder then he. This matter is of great importance, to defend *S. Stephen*, vvhere the Thalmudiques haue to this day most deadly conspired to haue him counted a lyer: that he might be counted no martyr, and the N. Testament no Testament. They say truly, that if it hath any vntrueth it is not from God that cannot lye. But they, not S. *Stephen*, are the vvicked. And their ovvn Greek *Philo*, the true, not the forged auctour, fighteth for Saint * *Stephen* in this testimony follovving.

Also Midras Rabba vpon Gen. 11. fighteth for S. Step. against their & our deceived.

Περὶ ἀποικίας οὐδένα τοίνυν τῶν ὀντετυχηκότων τοῖς νόμοις ἀγνοεῖν εἰκὸς, ὅτι πρότερον μὲν ἐκ τῆς Χαλδαϊκῆς ἀναστὰς γῆς Αβραὰμ ὠκησὲν εἰς Χαῤῥὰν. Τελευτήσαντος δὲ αὐτῷ τοῦ πατρὸ ἐκεῖσθι, κακ ταύτης μετανιστάται ὡς δυοῖν ἠδητόπων ἀπόλειψιν πεποιῆσθαι. Idem de Abrahami ætate, Εικότως οὖν καὶ οὖν αἰσθήσεως χώραν, ὄνομα Χαῤῥαν ἀπολιπεῖν οἴεται δεῖν ὁ ἐπιστήμης ἑταιρος. Απολείπει δὲ ἐτῶν γεγονὼς πέντε καὶ ἑβδομήκοντα. fol. 284.

VVhich vvordes in Britane sound thus much: *It is not like that rny who have reade the law can be ignorant how Abraham first remooving from the Chaldean land stayd in Charan: & when his Father dyed there, he remooved also from that land; that now he hath left two places.* And soone after. *Hee leaveth it being seaventy five yeares olde.* This auncient testimonie of old

old *Philo*, vvho vvas Ambaſſiadour from hisovvne nation to *Caius Caligula*, and might as vvell haue ſeene S. *Stephen* as Paul did, doeth confute all the Thalmud: even vvhere they goe about to confute all Chriſtendome, and in perpetuall date of the vvorlds age, lay an accompt that being accepted; denyeth moſt ſurely the N. Teſtament. To joyne vvith the Atheiſt levves againſt our ſelues, this vvas in the Latin Church an exceeding blindnes.

Of two further errors, in the Genevah.

THey vvho place *Abrahams* birth at *Tharahs* 70. croſſe S. *Stephen* and deny the N. Teſtament; So doe they that make *Iſaak* mocked of *Iſmael* at his birth, and 400. yeares before Iſraell came from Egipt: for ſo they aſcending thirty higher bring the promiſſe fiue yeares into *Tharahs* life. Yet by the promeſſe *Abraham* vvas called from *Charan*, as it hath ben shevved and after his fathers death. So theſe poinctes muſt be held all alike.

1 That *Abraham* vvas 130. yeares yonger then his father.

2 That he liued ἄσιβης an idolater by S. Paul and *Philo*: and Maymony 40. yeares. Tom. 1. tract. de idol.

3 That God appeared vnto him in the vale of the Chaldeans, and ſayd; *Get thee from thy countrey and kinſfolke S. Stephen* gathered that ſpeach by the argument from Gen. 15. and citeth not Gen. 12. 1.

4 That *Abraham* taught his father of Gods appearance: that his Father tooke him, *Sara* & *Lot*, *Harans* children, & they tvvo vvent furth vvith THEM tvvo: *Abraham* being indeed principall of the journey.

5 That *Tharah* going for Chanaã ſtayed in *Charan* ſome fevv miles off from *VR*: and not another countrey, (both

The Ievves disgrace the N. Test. among the blind by false date of the vvorld: subducting 65. yeres in Ab. 17. in the Kings & 90. from Da. 490. if we dated in al our bookes 5531 with 1604. we should protest a right plain trueth of christianitie to comō good, & clearing of much scripure.

vvere *Abrahams* countrey) and aged, and sick, and dyed.
6 God continueth the journey, saying to *Abraham*: *Goe thy selfe from thy countrey, kinsfolk & Fathers house* (that is frō faithles *Nachor*) *vnto a land Which I will shew thee.*
7 That from this journey to the Pascha be 430. yeares.
8 That the first thirty are to the sixt of *Isaak*. and 400. thence from *Ismaels* persecution or mockage of *Isaak* for his hope vnto Pharoahs last persecution.
9 That *Abraham*, *Isaak*, & *Iacob*, spent in Chanaan halfe 430. 215. & increased but vnto 70. soules: Theirs in Fgipt 215. & multiplied like fish into six hundreth thousands valiant men, besides vvomen and children. These positions being holden, great light and delight cometh to the story; & some to the translation.

Of VR: that it is in the propre Mesopotamia, and that our notes are idle for defending S. Stephen, where the Iewes defend him

THE terme *VR* is γῆ Act. 7. and in *Philo*: χώρα in the Lxx. *Ghemek* or *Bikeghah* that is *vale*, or *valley*, in *Salomoh* S. to *Melec Sat.* a learned vvriter vpon all the old Testament, & in *Kimchi* & many moo. The Ievves say; *The Chaldeans encroched vpon Arams ground: as vpon Assur: & encreased idolatry even to force of deceaving Thara and Abraham.* And no reason can be rendred vvhy *Abraham* should be so farr as *Orchoe* beyond *Tigris*; or take *Charan* in his vvay thence for Chanaan. And *Don Barbinell*, though full of rancour, yet herein defendeth Saint Stephen: that the Chaldeans vale vvas verie neare *Charan*; that both be called the countrey of *Nachor*. And the fielde of the Chaldeans they call *Syria*

or

or *Aram* of the tvvo Rivers, & *Charan*, *Aram* of *Nachor*: and againe they haue in Ebrevv letters the Greeke vvord *Mesopotania* of *VR*, & *Mesopatania* of *Charan*. So the Rabbines defend S. Stephen, better then Europæans: vvho by vveake defence, vvould ouerthrovv him.

A *digression to defend* S. *Luke for the* 75. *soules*.

Gregory Martyn a Rhomist, but a man of our nation, saith: That Luc. Act. 7. for 75. cannot be reconciled vvith Gen. 46. vvhere *Iacob* vvith his sõnes are but 70 And *Theod. Beza* blameth Act. 7. & the Lxx. Gen. 46. as corrupted, & corrupt some vvhat lately. *Beza* must thus be answvered: That not onely the Lxx. in Gen. 46. hath 75. soules. But also in Exo. chap. 1. & yet not in Deut. but onely 70. As *Philo* of olde testified, hovv the Greeke stood: alluding vnto the 75. yeares of *Abrahams* age: & *Beza* never heard of Greek copie that in Gen. 46 or Exod. 2. stood othervvise, nor of any Greek, Act. 7. He vvould haue cited them if he might. And as he confesseth the Arabique & the Syriaque: and as I am sure the *Ethiopian* hath seaventie five soules. And modestie vvould not thinke that all ages vvould be deceaved. Wherefore *Beza* and *Gregory Martyn* should haue confessed ignorance: & not haue blamed the prouidence of God, or judgement of nations.

How S. *Luke Act.* 7. *is defended.*

THE Lxx. translated as Paraphrastes, vvho as commẽters, may for explication take one text to explaine an other. *Ioseph* Gen. 50. is noted ta haue sene sonnes to the THIRD generation, and there a GREAT MEM

is in the Ebrevv. To make that plaine, they bring beſides Manaſſes and Ephraim: vvhich onely vvere borne vnto him vvhen *Iacob* came to Egypt: five of their Children and grãd-children. To *Manaſſes*, *Machir* and *Galaad*: To *Ephraim*, *Sutale*, *Tahan* and *Eden*. Five in all, (vvhere foure vvould have ſerved:) in honour of *Abrahams* age, vvhen he receaved the promiſe of Chriſt. And none could be ſo dull, as to think, that *Ioſeph* could in nine yeares have the ſecond and third grand children: and any might note for explication of vvhat text *Ioſeph* onely hath addition, above the Ebrevv. S. Luke vvas to follovv this: & all nations of olde might ſee the reaſon playne. *Beza* belonged not to my blame novv. But as vvith *Gregory Martin* of our nation he vvas to be handled. And this much for diſturbance betvvixt the promiſe and the lambe. Many groſſe overſightes muſt be omitted: as that *Iochebed* though she had bene *poſt-huma*, should at 257. yeares beare *Moſes* & *Ezron*, *Aram*, *Aminadab*, *Ruth.4. 1.Chro.2. Mat.1. Luke 3.* should have incredible olde age, at father-hood. The troupes of errours noted vvould vveary any hart: & the Bibles should be called in, or they vvill vvorke much griefe to God & man.

Of Sem made the elder.

OVR Lord, making the younger brethren famous by his dignitie, never cometh in Scripture record of the eldeſt. *Seth* vvas borne vvhen *Eue* had borne children 130. yeares, *Iapheth* vvas 100. yeres old at the flood: & *Sem* 100. tvvo yeares after, *Abraham* vvas 60. younger thẽ *Haran*: *Iacob* and *Iudah*, had elder, and *Zerah* his hand came once to light afore *Phares*: And *David* vvas the ſeaventh, & *Nathan* vvas younger then *Salomon*, and *Malchirã* vvas elder then

Zoroba-

Zorobabels Father, *Pedaiah*, & *Abiud*, then *Rhesa*: yet against all grammer and plaine accompt and the Lxx. 2000. yeares old vve make *Sem* eldest, that all his blessings might be referred to naturall dignitie: vvithout the prærogative of Christ, and all the Greekes & most Ievves should be deceived, & most learned Greek homilies in this argument should be nothing vvorth. This errour passeth all that can be spoken, yet this, vvhich I am to speake, matcheth it.

Of the first generall Apostasie vvhere vpon the destruction of the old vvorld followed, that all, who perished in the flood, perished for ever: how this Apostasie by our translation is turned to the cleane cõtrarie.*

We trãslate: Thẽ mẽ begã to call vpon the name of God.

THE first day that *Adam* vvas made, he disobeyed: as all may see a continued narration for *Eue* and the Serpents speach, and temptation, and iudgement for curse vpon all the earth: & the vniuersall vvittes of Ebrevves cited by Maymonides, cited by me vpon *Daniel*, do confesse, past all reply, in their reasons and consent. Then vvas the earth cursed, to beare but bryers and brambles: & in signification such mindes. And Ebrevves, *6. All that eat not of the tree of life, are in the same case*. But the first judgement vpon the cursed earth should appear by the flood. And our mother *Eue* being a principall prophetisse, in the name of our father *Seth*, shevveth hovv he vvas sett against the flood: that *Balaam*, Num. 24. might vvell say that vve all are the sonnes of *Seth*. So he named his child forovvfull *Enos*: and he his vvoofull *Kaynan*, and he his vvaterflovved *Mahaleel*: and he his descending *Iared*. But he consecrated to God, the seaventh, vvith holy vnderstanding: And

nameth him consecrated *Enoch*. And the evēt proved his faith For he vvalked vvith God: and in his infants name tolde vvhen the flood should come. Even vvhen he should dye. That vvas handled in the name of *Meth-v-selach*. He dyeth, and then that shalbe sent vvhich the first day vvas told *Adā*. And *Meth v-selach* nameth his sonne *Lamec*, that is: Borne in times of stroke. For in his dayes all the fathers left this vvorld. And he learned of them all, the heavy curse that should odpresse the earth. And at the birth of *Noe*, shevveth his pouertie in spirit, his mourning and his meeke hart, mentioning hovv God cursed the earth: & hovv *Noah*, should be the comforter, named by notation that vvay: *Noah* is a comforter. And thus the Patriarks in their names tolde of the vvrath of God for the flood, hastened by mans impietie, yet by Gods pacience differred long, as he vvould have none to perish, but all to come to the knovvledge of the trueth, as he giveth the open occasion to all. Othervvise his close counsell hath determined to hovv many he vvil giv his spirit. So all the patriarks preached in their names the curse of the earth. And *Seth*, the cause, for all the sonnes of *Seth*: at the birth of sorovvfull *Enos*. As *Moses* vvriteth, Gē. 4. vvhere it is vvritten. *Also to Seth a Sonne vvas borne: and he called his name*, (sorovvfull) *Enos*. Then sprang *corrupt calling vpon the name of the Eternall*. So the svvay of Ebrevves take it: in the Thalmuds reckoning *Dor Enos*, the men of *Enos* time in the first Apostasie. The Catalogue of their testimonies vvould occupie much paper. Yet the malicious of thē vvho knovv that vve bring the hope of our Sauiour frō the promise, tolde *Adam* on his first day, that Christ should destroy the vvorkes of Satan, vvould faine have the 2000 afore circumcision to be but a *Chaos* or confusion: that in

Seth shewed that bad calling vpō the name of God should brīg the flod: by the name of Enos vpon opē Apostasie.

Abra-

Abraham their glory might begin: and all afore to be but some small calling vpon God: and that men began at *Enos* birth to call vpon God. *Aben Ezra* is of this sort, and later, *David Kimchi*, in his Spanish translation: but in his Dictionary he bringeth first that vvhich I first here layd dovvne. And *Kimchies* ovvne hath vntrueth and open folly, and a jarring from all Moses purpose. First, it is vntrue that till *Enos* birth men called not vpon the name of God in 235. yeares. They vvho beleeved that the Eternall vvord vvould be made flesh, vvere from the beginning, and vvere many: as vve reade that troupes vvere called the sonnes of God. And Cainites the sonnes of men: and hovv theyr fayr Daughters deceaued the better, that they tooke to prophane religion. And *Seth* the iust for this cause might name his sonne *sorovvfull Enos*: for a perpetuall memory of the first Apostasie: But not vvithout open folly: if men then began to call vpon God. Novvvve see that through the Bible in the Ebrevv and Chaldy part of *Daniel*, man as sorovvfull is called *Enos*, after our fathers name. VVhereby vve might better consider the first Apostasie. And *Moses* shevves hovv the curse vpon the earth hastned by mans cursidnes the destruction by the flood: vvithout any offre to amendement: as our Father *Lamec* complayned 1056. yeares after the fall, of our vvicked vvorkes euer since GOD cursed the earth: hopelesse but for *Noes* fevv saued by vvater: for that *Noe* called vpon God vvith right knovvledge. VVhere the corrupt inuocation brought the deluge. To this agreeth the Arabique translation, old and allovved so farr as Arabique goeth: that is as farre as *Daniels* image of old reigned. Thus it speaketh in Britan letters, *chinid thebadallah el daghva be ism allah*. Then vvas corrupted the calling vpon the name of God, The root *Badal* here is vsed

Gen 49.

Gen. 49. to the Hebrevv *Chalal* to corrupt. So the Arabique is manifeſt, and the ſence is clear: and vve haue obſerved the firſt Apoſtaſie: and reaſon vvhy all men be called ſorovvfull *Enos* in the toung of *Adam* and *Aram*. And thus * our particular errours haue diſturbed all the Bible. Some that reach through it all may be briefly conſidered.

An Epilogie of ow many particular errors, & tranſition to ſome as inſect further.

Of Aharons Ephod

OVR tranſlation giueth to the *Ephod* blevv ſilke, purple, and ſcarlat and vvhite tvvined ſilke. The levves vniverſally hold that vvolle threed blevv and purple, and ſcarlate and vvhite linen and golden plates cut as threed made the cope: not the vncleane vvorme: and they vvill and may vvell holde vs as Battes and Moulvvates that cannot ſee that, for the tongue and ceremony by their ſo plentifull and agreeable vvritings. And of touching a vvorme thus they vvrite. *If a Worme bee in a mans hand, though hee wash him ſelfe in the Waters of Siloam, or in all the Waters that God made, he ſhall not find abſolute cleannes.* Novv the vvorme vnclean, by Ceremony, might not be in Ceremony figuring holineſſe. This errour our reuerend Fathers vvill amend.

Ieruſale my Thal mud, fol 65. col. 3. v ante cep.

Of the twelve Stones.

THe holy Ghoſt tranſlated all *Aharons* tvvelue ſtones; vvith fourfold Greek, the Heathen, the Lxx. the Apoſtles vſing of an Heathen terme fitter, & the Thalmudiques that is, by a Greek terme made from the Thalmud. The heathen and Lxx. agree for eight of the ſtones, and the Lxx. giue *Iaſpis* to *Zabulon*, though the Ebrevv *Iaſpeh* falleth to beare engrauen the name of *BENIAMIN*, vvhere

their

their translation vvould disturbe conference vvith the Hebrevv. So to *Beniamin* doeth the holy Ghost giue *Iaspis*. Also the stone of *Iuda* is called *Anthrax*: vvhich terme in Gen. 2. in the Lxx. vvas an other stone. The same in *Chaldy* is *Cadcedona*, in Ebrevv Exo. 20. *Nophech*, and in Ezek. 27. *Nophech* or *Codcod* vvas brought from *Aram* to *Tyrus Mart*. As *Thargum Ierusalemy* vvould expound Ezekiel. And as *Kimchi* noteth vpon Es. 54. in the Ievvel *Codcod*. Thence the holy Ghost maketh *Chaldy* to be Greek χαλκηδών. The Ievvel that bare *Nepthaly* vvas *Achates*: *SHEBO* in Ebrevv, *Iohn* calleth it a Chrisoprase, named of a golden list and greenes in the vvhite *Achate*.

In the Lxx. *Sardius* vvas the first, and *Onychion Beniamins* the last. *Sardonix* compounded of both names pleaseth *Zabulon* for his *Iaspis* taken from him.

An help for them that will trãslate Exo. 28.

Novv by the Ne. Testamẽt, thus shoud *Moses* be turned to our language, Exo. 28. v. 9. and 10. *And thou shallt take the two* Beryl *stones, & grave in them the names of the sonnes of Israel; six of their names vpon the one stone, & the names of the six that remayne vpon the other stone, according to their* * *birth*: That is, *as their mothers first bare, but all of one mother togeather; That Isachar & Zabulon come next Iudah. though they were borne after the four of the two hand mayds. And we have no prescription of order but here: vvher by each Patriarks should have his fit stone, vvhereof a little shalbe spoken anone. vers 17. & c. And thou shalt embosse it vvith Embosment for stones: four rowes of stones: a row of Sardius, To paz, and Smaragd, the first row: and the second row of Chalcedon, Saphyr and Sardonix: and the third row of Hyacinth, Chrysoprase and Amenthyst. Leshem or Hyacinth, befell Dan: a token that Leshem the Towne should bee his, by his conquest mentioned Ios. chap. 18. and. Iud. 19. And the fourth row of*

The Babylonian thalmud in Sotah fol. 36. maketh this plain as did Philo, of which poinct mor shal be spokẽ

Chryſolite, Beryl and Iaſper. Thus the holy Ghoſt teacheth vs to tranſlate *Moſes.* Alſo by the order in the reuelation the *Saphir* muſt be for *Iſachar* the noble *Leahs* ſonne, & not for *Dan* of *Rachels* hand-maid, though by birth in age *Dan* should haue it; and the ſecond foundation in the holy city; and *Iſachar* should be the laſt. And the Greek *Philo* endeth the ſtrife; vvho lived in *Caius Caligulaes* time, and ſayv the ſtones and tribes names ingrauen. He ſayth *Iudah* vvas in the *Antrax* (*Chalcedon* Apoc. 21.) & *Iſachar* in the *Saphir*, fol. 37.* that one vvorde diſcuſſeth all the doubt; in vvhat ſtones each Patriark vvas engrauen; that is all of one mother togeather; and as the mother firſt bare. So *Chizkum* learnedly expoundeth the terme birth vpon Exod. 28.

One teſtimony of Philo for Iſachars Saphir, is worth 1000 saphirs to ſtrengthen trueth.

Of the Patriarkes order in the Iewels.

THus the ſtones held the Patriarkes; vvhere the noble *Matrones* ſonnes *Leahs* & *Rachels* vvere in their ovven ſtomake as Lords aboue the hand-maides; all but the blemished as *Rubē* and *Symeon*; vvho vvere made as the baſeſt.

ODEM. *Sardius* in the 70. and Apo. 21. baren engrauen, *Ruben*, and he vvas placed vpon the *Hagarens*, and a red ſtone vvas a prophecy that he should haue a vvarrier Frontiers place: and God fighting for his Church, Apoc. 4. is like the *Sardius*, defending of his *Martyrs* againſt the *Ceſars*.

PITDAH *Topaz*, in the 70. and Apoc. 21. bare *Symeon*, & is found in *Cush*, or in *South Arabia* Iob. 28. in the iſle *Topaz*: by *Pliny*. A flaming ſtone, by *Dioniſius*: Ἡ χ γλαυκιοῶντα λιθον καταροῖο τοπάζ8. By *Euſtathi* λιθός διαφανης ἀπολάμπων φεγγος, a clear ſtone flaming brightnes. By *Andreas* vpon Apoc. like a CARBVNCLE. And this vvas for place and colour fit for *Symeon*, the frontier, and vpon

Cush

Cush & *Amalek*. As he vvas vvorſt in cariage for *Sychem*, & for *Ioſeph*, ſo his Tribe vvas Num. 24. & affoarded no Iudg: but the ſtabled *Iudith*, in a ſchollers declamation. So his *Topaz* hath not the ſecond but the ninth place: Apo. 21.

BAREKETH *Smaragdus* in the 70. & Apoc. 21. bare *Levi*: vvho in his Doctrine vvas to shine like the ſunne: as (*Ovid. Met* 2.) *In ſolio phœbus clarus lucente Smaragdis*. Becauſe *Levy* taught the covenant for the Heathen given by the rain-bovv, Gen. 9. In Apo. 4. that is ſignified by the rain bovv like a Smaragd being about the Throne: The Goſpell for the Heathen is ment thereby.

NOPHEC Anthrax in the 70. and *Philo*, but *Chaloedon* Apo. 21. of *Codcod* or *Chalcedō*, bare *Iudahs* name *Pyropus*. The Carbuncle by *Kimchi* in his Spanish tranſlation: a fit Ievvell for *Iudah* in Chriſt the ſunne of Iuſtice in Malachie. To vvhoſe kingome the Poets vvordes may vvell be borrovved: hovv in Scripture

Regia SOLIS *erat ſublimib alta columnis*.
Clara micante auro Flammaſq; micante Pyropo.

In Apoc. 21. The *Chalcedō* our Lord his ſtone, hath the third place: the place of *Levy*, to tell that our high Sacrificer hath ended *Levies* place. And *Levies* Smaragd hath *Iudahs* place: The verie placing of Iudah in *Levies* place, telleth that in all the Bible Chriſt vvas our ſacrificer, & that none but God could ſo vviſelie place the tvvelue Tribes. The learned *R. Abr. Ruben* admired that.

A Rabbin the Archiſy nagog. of Conſtãtino-

SAPHIR in Ebrevv & Lxx. & Aoc. bare the name of *Iſachar*: the noble ſonne of Lady *Lea*: a Lady by Arabique policie aboue *Dans* mother: & the *Saphir* bare not *Dan*. Which opinion for *Dan* vvould shake all the Bible: vvhen the vniforme prouidence of God is examined: & our Bible iarreth.

Novv the *Saphir* may be knovven by a phraſe in Exo. 24. *The God of Iſraell had vnder his feete, as it were, a pavement of Saphir like the colour of the Heauens in purenes.* God himſelf ſpeaketh the like, Iob. 38. 37. Who could haue made the cloudes of Heaven like the *Saphir*. And vvhereas the ground of a vviſe Policie is meditation of Heauen: as the olde Evangeliſt *Eſay* teacheth in all his booke, shevving hovv the shevve of this vvorld paſſeth; in vvordes purer then snovv, vvhiter then milke, ruddier then any ievvell, vvhoſe pollish paſſeth the *Saphir*, ſo he borrovveth the *Saphir* to shevv that our πολίτευμα, or civill cariage muſt be bent to Heauen, ſaying: *I will make thy foundation of Saphir*. *Iſachar* had this revvard: for his beliefe in Chriſt: *Eſ.* 54. This vvas fit for *Iſachar*, that should vvith *Zabulon* ſuck the riches of the ſea: vvhere *Cælum vndique*, as *Maro* ſpeaketh: & nothing about, but the Saphirlike cloudes. And this *Saphir* might vvell haue *Symeons* ſecond place: Apo. 21. vvhere the *Shoam* or *Beryll* should haue had the firſt: But that *Ieroboam* of *Ioſeph* marred the grace of it. As the precious *Shoham* & *Saphir* come together in Iob. 28. ſo in the Apoc. 21. they might haue come.

IAHALOM Iaſpis in the Lxx. but *Sardonyx*, Apoc. 21. bare *Zabulon* not *Nepthali*. A fit badge for a Sea man. *Halã* is, to *BEAT*: as in *Virgil: Feriunt mare*. And in *Homer*, ἅλα τύπτον *Iacob* tolde of *Zabulon* that he should border vpon the Sea coſtes, and haue hauens for ships: and his ſtone ſpeaketh the ſame: & *Moſes* Deut. 33. doth make it more famous: vvhen *Levy*, *Iuda*, *Iſachar* had their places, Ap. 21. *Zabulon* by order hath his. In the Lxx. *Sardius* vvas the firſt, & *Onyx* the laſt. VVhen *Iaſpis* vvas taken from *Zabulon* to the laſt, to *Beiamon* his *Onyx*, and *Iaſpis* vvas made firſt as of olde *Sardius*: *Zabulon* hath both dignities in *Sardonyx*: and the tongue shevveth S. Iohn to be the ſonne of the thunderer.

LESHEM

LESHEM, *Hyacinthus* Lxx. & Apo. 21. it bare *DAN*, vvho vvan the Tovvne *LESHEM*, called *DAN*, in *Abrahās* time: & *Leſchem*, for that the ſtone *LESHEM* vvas found there: & called *DAN*, Ioſ 19. & Iud. 8. The old name *DAN*, & *LESHEM* in the levvell told *Iosuah* and the Seniors that to *DAN LESHEM* ſhould be given: in notation, followv God. The dumſtone ſounded to the deafe eares to bevvare corrupt calling vpon God. But all in vaine.

SHEBO Achates Lxx. Chryſopraſe, Ap. 2. The vvhite *Achate*: vvhich hath one ſide greene, & the golden liſt: the braueſt of all *Achates*: *Nepthaly* vvas graven in it: vvho dvvelt by the Sea of *Genneſaret*; or princely *Gardens*. The Sunne-shining-face of the Sea is in Greek, Gold; as the shininge ayr in Iob. 37. 22. So the dumſtone *Chryſopraſe* ſpake to *Nepthaly*, as *Moſes* tongue, that he ſhould poſſeſſe a Sea, and the South *From Leshem*, or *Cæſarea Philippi*.

ACHLEMAH Amethyſt, Lxx. & Apo. 21. by notation, God vvill keepe ſafe. Troupfull *Gad*, named of a troupe, for *Leas* troupe, Gen. 30. 10. troupfull *Gad* vvhome troups vvould trouble, Gen. 49. but he ſhould troble the *Hagarenes* in the end; vvhen *Gad* had good truſt in God. 1 Chr. 5. 10 troupfull *Gad* vvas graven in this faithvvorkfull ſtone, the bloudy *Amethyſt*, fit for one ſet againſt *Hagerenes* in open fieldes, to defend his brethren, as *Homer* ſaith: Il. 5.

Αγ φόνον ἀ νεκύας, ἀνάτ' ἐύτεα χ μέλαν αἷμα

Through ſlaughter, through dead, through pikes & black blood.

As he vvas next after the tvvo aboue, and as they, of hand-maydes, ſo he is laſt, Apo. 21. & next after the other tvvo. By our Bishops Noble *Iſachar* neuer ſpeciallie infamous ſhould have that place; & ſo it vvould be doubted vvhether God penned the revelation.

THARSIS, by notation the Sea, Lxx. & Apoc. 21. CHRISOLITE, as the ſea in the ſunne beames is Golden. *Happie Aſer* vvas graven in it: vvhoſe barres of gates or holds by Sea vvere of braſſe and Iron, Deut. 33. The name might tell Aſer, vvhat part he should haue.

And theſe three, *Iſachar Zabulon* & *Aſer*, vvere told by theire dum ſtones that they should be Sea men. And the packes of Eaſt commodities conveyed to the VVeſt, tooke lodging for ſea, in their tribes, that they might chooſe of all. *ANNA* the Daughter of *PHANVEL*, vvho ſavv *Phaneel* God in Chriſt, face to face: and ſpake to all Iſrael, *Phanuel, behold you, God*: came of the happie Tribe of *ASER*. For vvhich *ANNA* the *Chryſolite* is preferred from the laſt of the handmaides ſonnes to be their former, and alſo afore *Symeon*, and *Ieroboams Ioſeph*.

As the Sea in trope, is affliction in allegory: and notably Dan. 7. vvhere four beaſtes ariſing out of the Sea, afflict Chriſt his kindred, in vvhoſe affliction he had affliction; & being the Angel vvhich had the name of God in him, Exod. 23. and Eſ. 63. he ſaued them: and expounding *Daniels* ſeauenth in char. tenth, *He hath his body like Tharſis*: as partaker of ſorovv vvith *Daniels* people: till ANNE of ASER should be in mind the daughter of *Phanuel*. And ſee that Chriſt tooke a body, to paſſe the *arumnoſum vitæ ſolum*, euen to the death of the Croſſe.

SHOHAM, is by notation, IN VVHICH THEY SHAL BE. *Adam* the Prophet vvhich ſavv in ſpirit all that shoulde come, might ſo name it: AS SEING THAT THEY. The tvvelue ſtarres of the vvorld then, should be grauen in it. Beryl. Lxx. Exo. 28. 20. and Apo. 21. The Lxx. trãſlate this ſtone ſix vvays; leaſt the foolish heathne should skof hovv *Ioſeph* bare

bare them all. By variety they hinder them for ſearching the caſe. thus it is in them: *Praſimus*, *Sardius*, *Soom*, *Onix*. And *Smaragdus*. Exo. 28. 10. vvhere it beareth the tvvelue names, and *Beryllus* vvhere it beareth *Ioſeph* alone. *Ioſeph* for his carriage might heare, that vvhich *Albinovanus* vvriteth of kingly *Mecœnas*. *Vincit vulgares, vincit Beryllus arenas*: And vvell be holden a Citizen of *Eden* or Paradiſe; firſt for his ovvne caſe; next for holding all the houſe in life & faith; even that his dead bones and his brethrens buried togeather at Sichem, vvhence they ſold him, should keepe them in expectation of Chriſt, and heavenly brotherhood. For this he is graven in the heauenly clear Beryll; and his brethren are engraven in tvvo of the ſame; in memory that he to his death held them in expectation of God in Chriſt, reconciling the vvorld vnto himſelfe: and made them all to be of *Eden*, as *Ezechiel* telleth.

Whẽ Iſracl fel away, Ioſeph bare non but all ſaue Iudah to deſtructiõ

IASPEH *Onix* Lxx. Apo. 21. Iaſpis bare *Beniamins* name The colours of it be many, but the operation one in open triall of all ages; that a vvoman in hard travell having tvvo Iaſpers tide to her legges, shall ſo farr as art helps, have spedy travell. That of old *Dioſcorides* noted: and in *Francfurth* of late, it vvas notably manifeſted, 1602. the Mother of *Beniamin*, becauſe she vvas ſomvvhat idolish in her Fathers *Theraphim*, dyed as ſoone as tvvelue ſtarres aroſe to Iacob. The Tribe for their mother calamitie, might looke to dye firſt; in travels of ſtate; and for the mothers idolatry, as Ioſephs vvife lfet ſuch a ſpice as 600. yeares after overthrevv Iſraell. For that *Beniamin* hath the *Iaſpis* in allegory: and the Themple in hiſtory built in his Tribe, & halfe Ieruſalem: and *Mardochay* and the Empereſſe *Atoſſa* the Mother of the great *Artax*: vvho built the Temple, and cauſed his Nobles to help Iudah: vvherefore *Ezra* calleth them

them valiant VVorthies: and God maketh them, to tame the Græcians, proud for *Xerxes* flight, & not knovving that the hinderance of the Temple. and not the force of *Grecia* cauſed all thoſe Calamities. Such is Paul, that travelled of the Galathians and Heathen Theraphim, to haue Chriſt formed in them, and in body, vvonderfully: and hath halfe Ieruſalems N. Teſtament vnder his shebet or pen. And he only telleth of his Tribe, of all the Apoſtles: that vve may knovv hovv vvorthily, vvhen *Ioſeph*, vvho took *Rubens* dignity, and civilly vvas right heyre, by the firſt bethrothed vvhen *Ioſeph* loſt his dignity, *Beniamin* vvas to hold the firſt place.

Of Ezechiel.

AND *Ezechiel* shevveth that thus the ſtones vvere to beare the Tribes names, chap. 28. vvhen he telleth the late Kings of *Tyrus*, in vvhat dignitie old *Chiram* of *David* and *Salomons* time, vvas; In the Garden of *Eden*: *or policy of Iſrael*, in the holy mountaine of God, *or Ieruſalem*, among the fiery ſtones, *David* and *Salomon*. *Chiram* vvas a Cherub, an vncted Protector: all precious ſtones couered him. The *Sardius of Ruben the eldeſt*: the *Topaz*, *of Symeon*, the ſecond: the *Sardonix of Zabulon* his borderer, the *Chryſolite* of *Aſer* his borderer, the *Beril*, of *Ioſeph* as a King of old, the *Iaſpis* of *Beniamin*, in vvhoſe Tribe the Temple vvas built; to vvhich he performed Ceder trees; the *Saphyr* of *Iſachar* his neighbour, and the *Chalcedon* of *Iudah* his confederate in the Kings; and the *Smarag* of *Leui*, in vvhoſe office as a proſelyte he ſacrificed. Thus doeth *Ezechiel* reiect *Dan* & *Nepthaly*, of vvhom cometh *Chiram* the vvorkman, mentioned 1. Kin. 7. 2. Chr. 2. & 4. A Tyryan by dvvelling, of *DAN* by his mother, of *Nepthali* by his Father,

Father: vvhich Father is described to excell in all vvorke in metalles, tymbre, and tincture: that the son may be the better esteemed for such a teacher: and the son *Chiram* is commended by testimonie of experience: his vvorkmanship to old King *Chiram*. And the sonne after his vvorkes ended, hath the testimony of vvorking according to his Fathers skill. Novv vvhen a poore dvveller of *Tyrus* had all glory that *Dan* vvith *Nepthaly* could affoord, the Prophete might not obiect vnto a King consort vvith handmaides tribes; excluding *Isachar* vtterly, & *Zabulon* from his place: to exclude *Aser* a borderer vpon *Tyrus*. And thus our learned vvare not the brestcare of judgement vvith *Vrim* and *Thummim*, vvhen thus the stones of the sanctuary are confounded: vvhich dum stones tell vvhat lott each tribe should have; vvhose stories fall still in the same tenour: as the holy *Ezechiel* and the sonne of thunder doe make the dum stones to thunder it out; though vve be deaf as the dvvellers at *Nilus Catadupa* or dovvnfall: vvho by too much noise loose the sence of hearing.

Our trāslatiō & notes herein wāder to great blame & folly.

Of further warrant for this ordering of the stones.

As *Chiram* the artificer is commēded by his teacher, so all dealers in divinity should make good their cause by aunciēt; vvo should hau skil in that kind, vvherof they intreate. Novv in this argumēt one doubt resolueth all. VVhether *Isachar* vvhom his brother *Zabulon* must immediately folovv, cometh afore the hād-maids sōnes bein his elder: that all *Leahs* sōnes come togeather; or *Isachar* must come after them; to haue the Amethyst: and *Zabulon* the Chrysolite. VVhich in deed is *Asers*: That

should our Bishops Bibles inferre. Against vvhom this heape of vvitnesses I call togeather. First, the testimony of *Philo* touched above: and novv the vvordes of the Babylonian Thalmud in *Sota fol. 36. Rabbi Annas* the sonne of *Gamaliel*, sayth: The tvvelue stones vvere ordered, not as the Patriarkes be ordered in the book of Numbers, but as they be in Ex. 1. The sonnes of *Leah* togeather, in the first stone: and in the second stone* according to their birth and age. This note of the Thalmud endeth this controversie. And the commentary there is to the same sence, for such as knovv not the Babylonian tongue.

An exquisite note for a transſlatour.

Of Thargum Ieruſalemy.

AN old trãslatiõ of *Moses* hard pointes in the toung that the Ievves vsed in the Apostles time, called *Thargum Ieruſalemy*, thus settleth fully the stones order, to the Parriarkes engrauemẽt in them: in the first rovv vvas *Sardius, Topaz, Smaragd*, and in them vvas vvriten plainly the name of three Tribes: *Ruben, Symeon, Levi.* And the second rovv vvas *Cadcedona, Saphir*, & *Sardonix.* There vvas vvritten vpon them playnly, the names of three Tribes, *Iudah, Iſachar*, & *Zabulon.* And this endeth the strife against our Bishops. And the third rovv vvas *Hyacinth, Cryſopraſe*, & *Amethyſt.* There vvas vvritten vpon them playnly the name of three Tribes, *Dan, Nepthaly*, & *Gad.* And the fourth rovv vvas, *Chryſolite, Beryll*, & *Iaſpis.* There vvas vvritten vpon them the name of three Tribes, *Aſer, Ioſeph*, & *Beniamin.* Thus sayth an old auctour, not vnknovven to the Eloquent Cyril, nor despised of him.

I take the trãſlation from Apo. 21.

Of

Of Thargum Cant. Chap. 5.

ANother Chaldy paraphraſt vpon the Song of Songs, though he agreeth in no Chaldy name to the vndoubted Ebrevv ſtones order, yet he applyeth the Patriarks to them iuſt as the former did: ſeeing hovv ſo the Tribes armes told them vvhat part of the land each one ſhould haue, & dignitie according. VVhoſe record keepeth vs from faſtening folly vpon *Ezekiel*, by our blindnes, and from moving the ſimple to deſpiſe the revelation.

Of Midras Rabba.

Midras Rabba is a moſt curious vvorke for the depth of the Ebrevv tongue, bringing vvittie fables to teach memory of ſentences. This *Midras* vpon Exod. 28. telleth of the Patriarks engrauement in the tvvelv ſtones, iuſt as *Thargum* Ieruſalemy doeth: & is an auctor of high eſteeme, & dravving the conſent of many. So this auctor here may fight for *Dan* vvith his *Leshem*, to keepe all ſtories togeither by right ſettling of one Patriarke to his ſtone.

Of Maymonides in the holy Iewels.

R. *Moſes Ben Maimon*, often cited, he moſt curiouſly handleth the very ſame in tvvo vvorkes: one not yet printed, vvritten vpon the myſteries of the tvvelv Ievvels, & to the former order. An other printed, & famous, in tract of the holy implemẽts. Him alſo *R. Moses Mekozi* citeth, though he vvould haue bred a confuſion to *Moſes*, *Ezekiel*, & al the Bibble: he citeth him as miſtruſting his ovvn iudgement.

Of R. Eleazar Wormatienſis.

MAymonides in Spaine, Egypt, & Arabia vvas knovvven 423. yeares agoe, as vvas mentioned, & *Eleazar*, a Rabbin at *Wormes*, about the ſame time. He hath vvritten vpon the Lavv: & on Exod. 28. folovving the former order. For *Leshem* & *Dan* he handleth Gods providēce & *Dan* dulnes verie sharplie, even to the letters: *LE, SEM*, follovv God; & turned into *Semel, Idol.*

Of Salomoh Iarchi.

SAlomoh *Iarchi* is elder then both them. He liued in the time of the holy vvarre. As *Barbinel* recordeth vpon *Obadias*. Vpōlud. 18. thus he vvriteth, *Laisha was the name of the city*. And in the book of *Ios.* they called the name of it *Leshem*. Becauſe they found there a precious ſtone called *Leshē*: & it vvas ſet in the breſt care of iudgement; for the Tribe of *Dan*, & he knevv that in trueth that should be their inheritance. Thus vvriteth this old Rabbin, vvhome *Elias Mizraki* & *Chiskuni* follovv & vrge vpon others that vvould confound the levvel of all holy ſtory.

Of R. Iſaak Karo.

ONE Rabbi *Karo* keepeth the ſame order: & vvriteth brauely in applying the ſtones notation or nature to the ſtory. Specially in *Achlemah*: I WILL KEEP E SAF, hovv needfull it vvas for *Gad* to haue that precious promiſe.

Of

Of Rabbi Bechaiah

ONE *R. Bechaiah* vvriteth verie many good thinges. This one that all ever glorious in the Fathers came by Faith. And conviceth *Abraham* of vvant of Faith, that obiected *Sarai* to daunger: & of other great imperfections. But that this Rabbi saith in his hart, *Who can go vp to Heaven to bring Christ downe, or Who can go to the deepe to bringe Christ from the deepe of the earth* (as Ps. 71. speaketh) but that the incarnation & resurrectiō vvas incredible to him, he had soone learned our doctrine. This Rabbin followeth the Thalmud, *Thargumes* tvvo, *Maimony*, *Eleazar*, *Iarchi* vpon Iud. 18. & the true light of Scripture: to be a frontyer against those late men, that to vndermine the Nevv Testament, vvould not stick to confound all their glory.

Of the contrary, with confutation.

THE Ievves of late haue put foorth vpon *Moses* a short paraphrast: a forged vvorke: bearing the name of *Ionathan* the old most learned paraphrast: vvho vvrot vpon the Prophets. Of vvhome the Ievves saie, that he vvrote not vpon the Lavv. He vvas no lesse ancient then the holy Apostles. Yet the forged *Ionathan* mentioneth Cōstantinople vpon Num. 24. This forged vvorke breaketh the stones order: & some of the malicious & vvilling to disgrace our Testament follovv him. The true *Ionathan* bare svvaye so great that no *Thargum* nor Thalmudist durst check him: And vvhereas he translateth myne stones Ezek. 28. onkelos vpon Exod. 28. followeth him in everie one of them.

them. Against this *Flymas* I cited this troupe, that troupes should trouble them, & they be troubled vnto their end.

Of the Onix ill set for Beryll in Exod. 28. by the Bishops Bible.

THE Lxx. naming *Iosephs* stone Beryll, being allovved of the holy Ghost, Apoc. 21. should not haue bene refused. Yet our translation hath *Onix*. Though the enemies to the Nevv Testament have the Greeke plaine, or by transporting of one letter. The Chaldy of Iob. ch. 28 hath Berylin. *Ionathan* Ezek. 28. Byrela, Onkelos in Gen. 2. & Exod. 28. Byrela. And *Aben Ezra* citeth the Syriaque common auctority, for Byrela. And by transposition the Arabique hath, Belyr: in *Sadaias*, in the Persian Arabique, vpon both places, and in an old Ebeevv Arabique dictionary that I haue brought for me from Arabia. Also a most learned commentary of *Sal. S.* of *Melec Sat.* recordeth Belyr to be the Arabique. Thus the enemies favour *S. Iohn.* But vve haue not marked hovv the Nevv Testament is the best auctour for the Ebrevv tongue: and haue refused to followv God: and obscured the Symphonie of *Moses*, *Ezekiel*, & *Iohn*, and made all three to speake as sounding brasse no distinction of matter. The learned translaters vvill amend this.

Gen 2.
Exod. 28.

Why the Lxx. set Smaragd for Shoham, Exo. 28. 10. where Beryll is in v. 20.

AS the Greeke *Philo* doeth apply *Aharons* attire to deep significatiõs, so did the former & the later. Novv *Ioseph* stood in glory 600. yeares, in Egypt his house bare

bare ſvvay: and Ieſus or *Ioſuah* vvas King after King *Moſes* dyed: and conquered the land: and *Ephraim* and *Manaſſe* of one Patriark made tvvo Tribes. And 350. yeares the Ark vvas in *Syloh*. Beſides, *Debora*, *Gedeon*, *Abimelec*, *Iephthe*, *Abdon*, defended the People, and halfe *Manaſſes* ioyned vvith *Ruben* and *Gad* and found glory in *Sauls* time over *Hagarenes*. Thus *Ioſeps* Beryll might vvell beare all names, on *Aharons* shoulders, as he like *Atlas*, bare all the peiſe on his shoulders. For this Iſraell ſavv a plain reaſon vvhy the *Shohan* of *Ioſeph* ſtill should beare ſvvay. And *Ephraims* kingdoms fall, told, that *Iudah* should fall, and Heathen come in their roome; as Heathen only in *Iobs* time ſtack to God. But Heathen could not ſee a reaſon of this. For their vveakneſſe the Lxx give *Levies* shoulders his ovvne ſtone. *Chryſoſtome* in *Photius* thought *Moyſes* truth did ſo, vvhence Patriarches & Popes vvilbe *Shohã*: vvhich ſtone is the Kings.

Of an open betraying of our Lord and redeemer, and befooling the Rock of ſalvation.

THE Paſcha vvas to be kild not in private tovvnes, vvhẽ altars vvere free as in *Samuels* time: but vvhere God ſettled his name; as in Ieruſalẽs Tẽple. And there the Lãbe could not be kild, but by the generall cõſẽt of the natiõ. And he that should kill the Paſcha, ever ſince Ieſus cõquered Chanaan, in a priuate houſe had bene held an enemie to all trueth of God. So the day effacrificing the Lambe could not be preuented. But all muſt kill it on one and the ſame day. Novv vve ſay our Lord preuented the Ievves one day: vpon S. Mat. 26. So vve teach that hee ate a Paſcha not kild in the Temple: and make him a

destroyer of Salvation. Ievves never did cast greater blasphemies against our Redeemer. The Bishops should doe vvell to publish repentance of that note, before they give sleep to their eyes, after they see this reproofe; or vvith all speed. If not, they shall see him vvhom they have perced, Apoc. 1. For the trespas is doubtles tresgrand.

Of a slaunder cast vpon the Iewes: which they retort vpon the holy Ghospell.

Thus vve say to S. Mat 26. Our Lord Iesus celebrated not the passeouer the same day that the Ievves did. But he vvhith his Disciples ate the Lamb the fourtenth day of the firtst moneth (vvhich is Marche) but the Ievves celebrated the Passeouer the day followving, at euē, after sun set, Iesuschrisst being in the graue. These be out vvordes the very poyson to all the Gospell. VVhich errour the Ievves blase (for of old scholemen through Europe broched it and Ievves read it) and vve by this and such are holden dogges.

How confidently the Iewes protest that they kill him which passeth the fourtenth day: for the killing of the Lamb or kid Pascha.

That the fourtenth day of Nisan the vvhole nation kild the Passeouer, thus *Rambam* or *Maymonides* recorderh that; *in Corban Pash.* from the Lavv Ex. 12. It is an expresse commaundement, to kill the Pascha in the moneth Nisā, in the fourtenth day of the moneth; and hee that breaketh this commaundemēt & killeth it not the 14 day, being not defild nor in a farr journey, by contempt is guil-

guilty of being rooted out. This doe the Ievves proteſt againſt our ſlaunder, old, & not ours firſt, aboue 423. yeares old: or the time that *Rambam* made againſt vs his Thalmud: againſt vs *Rambam* doeth proteſt the day neuer to haue bene altered: vvhile vve pretend S. Iohns Paſcha chap. 18. 28. for ovr vvarrant, vve dravv errours vpon errours.

How our note checketh the expreſſe vvord of our owne Goſpell.

THus it is vvritten Mat. 26. *You know that after two dayes the Paſcha is kept: and the ſonne of man is given vp, to be crucified.* This ſpeech importeth a generall agreement for the Paſcha. And ſo much ſaith S. Marc. chap. 14 *On the firſt day of vnleavened bread, whē THEY ſacrificed the Paſcha, two of his Diſciples ſaid: vvhere vvilt thou that vve go and prepare that thou maieſt eat the Paſcha.* This text telleth expreſſly that our Lord & all Ievves kept one and the ſame day, for the Lambe: to kill it on the fourteenth day, and to eat it on the fifteenth: the night that followved, that yeare, Thurſday. Friday night by the Ievves. So the Goſpell telleth hovv groſſe vve are.

Of the Paſcha called Chagigah, *or holy day Feaſt, or peace-offring vvith the Lambe, of Oxkind, that might be eaten two dayes.*

THE Nevv Teſtament ſearcheth all the Thalmud: & in fevv vvordes telleth of the paſcha called *Chagigah*, ſo much as the Ievves in many leaues. Moſes ſaith Deut. 16. *Thou ſhalt ſacrifice a Paſcha vnto the Lord: of the flock & of the heard.* The practiſe came notable in *Ioſias*, 2. Chro. 35 *Ioſias* gaue the people flocks of sheep, & kids, all for the Paſſeo

ver, & three thousand Oxen. This passeover is handled plainely by *Aben Ezra*, (vpon Deut. 16.) comparing the Lavv vvith the story. And thus saith *Iarchi* there: *If to a Passe-over many belong, they adde to it* Chagigar, *Oxen, for the holy day Feast.* And soone after. *The proper sense of the Scripture is: The flesh of the* Chagigah *Passe-ouer, which thou doest sacrifice in the evening, shall not continue through the first good day, vnto the morning of the second: But it is eaten the fourteenth daye and the fifteenth,* And so it is handled in the Massecth or treatise of the Passeover: in the *Babilonian Thalmud*: *Limmed Al chagigath Arbaa esser neeceleth le sene iamim ve lailah echad.* He teacheth: The Pascha *Chagigah* of the fourteenth day, is eaten for tvvo dayes and one night. And of this addition the Lavv Deut. 16. speaketh. *And thou shalt reioyce before the Eternall thy God: and thou shalt be throughly mery.* VVherein vvas vsed all feastivitie, as men do to cheare vp themselves. Novv for the Lambe Pascha, they vvorked half the day, as the Ierusalemy & the Babilonian noteth; & if it fell vpon a Sabbath, they did kill it, and do all the Temples dutie: but did not roste it at home that day: for the Lavv, *Thou shalt not kindle fire on the Sabbath* Wherefore our ignorance is vnspeakeable, the eare cannot be filled vvith the hearing of it, nor the eye vvith beholding. That shall appeare better by laying dovvne S. Iohns vvordes. chap. 18. 28. *It Was morning, and they Went not into Prætorion, that they should not be defiled, but might eat the Passeover.* This shevveth not the Lamb but the Ox, an addition for joy, here ioyned. And to make S. Iohn yet more plaine, the vvordes of Maymonides *in korban Pascha*, ch. 10. shalbe translated.

Thus he saith: *When they offred the Pascha in the first moneth, they offred it With the peace offrings of the fourteenth day: Oxen or flock beastes, great or little, male or female, as all the sacrifices of the peace offrings, &c.* The *Ghagigah* vvas not offred: if the

if the Lamb ſufficed the company: and it vvas a voluntarie; not of commaundement; and it vvas eaten for tvvo dayes and one night. Thus Maymonides cleareth the Ghoſpell; and telleth that Saint Iohn ſpake from the depth of the Thalmudiques knovvledge.

OF HEL, hellish in our Creede.

IEvves ſeek no more nor euer ſought, thē that vve ſayd our Lord vvent to HEL. Therevpon they aduenture their ſaluation and ſafely may, that ſo he should not be the ſonne of God. For his ovvne vvordes ſay: Luc. 16. That none can paſſe from the one place to the other. Yet in England the Princes Religion vvas diſturbed. Our Princes ſvvear to the Goſpell. And it is Atheiſme to ſay that it is not plain, to the godly. Paradiſe, the hand of God, the Holy, Heauen, receaued our Lords only holy ſoule going hence By the Greek Creed *Hades:* as *Hades* hath for the godly, euen by Heathen, the medovves of the godly. And by the Latines: *Apud inferos*, the good haue: *Certum in cælo & definitum locum*. D. *Bilſon* diſturbeth all. He graunteth, that our Lord vvent, not hence to Hell, but hence to Heaven. And vve never heard of contention but for one of theſe tvvo poinctes. The firſt he pretended to defend; but he betrayeth that; and agreeth vvith his aduerſary, reformed Churches, and moſt conſtant trueth. After all he inuenteth nevv, & rageth vpon him that forced him to faith, in theſe vvordes; in his Sermon book againſt M. *Iacob*, folio 419. *Tell then your abettor that all the Realme will take him not onely for a rayler againſt all honeſtie, but a lier againſt all dutythat voucheth ſo confidently: King Edvvard the ſixt and his ſubiectes held that Chriſt his ſoule never vvent to Gehenna: and the Realm knoweth the Qu. oath, as alſo the*

Q. adventureth her eternall state. * *These be not states to come within his vnclean mouth. He may doe wel to remember who they be of whom it is written: They despise governement: and speake il of thē that be in authority, as raging waves of the sea, foming out their owne shame.* Novv to confute him the *Zurick* cōfession shalbe sufficient; it vvas allovved in England. Thus it stādeth. *Per inferos intelligimus non locum supplicij designatum impijs, sed defunctos fideles, quemadmodum per superos adhuc superstites in vitâ. Proinde anima Christi descendit ad inferos, id est, delata est in sinum Abrahæ: in quo collecti fuerunt omnes defuncti fideles. Ergo cum Latroni secum crucifixo dixit, hodie mecum eris in Paradiso, promisit ei consortium vitæ, & beatorum spirituum. Licet enim Dominus descendisse dicatur, fit tamen ex more loquendi. Confitemur in hoc articulo animas esse immortales, easque protinus a morte corporeâ transire ad vitam.* To this may come his ovvne vvordes, fol. 219. *Wee have no warrant in the word of God so to fasten Christs soule vnto Hell for the time of his death, that it might not bee in paradise befor it descended into Hell.* And for his nevv, these; fol. 154. *The sence of the Creed may and must be, that Christ after his body was buried, in soule descended vnto that place which the Scripture properly calleth* (Hades) *Hell.* The Lybian sandes may asvvell be reckoned as *Bilsons* heresies vpon this course. His pen telleth all learned he is babe; and he deliteth to shevv his folly. Archb. VVh. conld cōfesse errour; & send *Geffrey King* his Chaplein for Basill to confesse so; vvhen he savv, all the vvorld should force him. *D. Pilson* hath a mind to be famous for millions of errours. But your Majestie vvill make him yeeld. Francfurt mart vvould make al loth him. If it please your highnes that shall discusse the Question. I vvill defend your Maiesties Religion; and accuse him of strange, nevv fangled, and most detestable heresie.

A man wold not thinke, that a reasonable creature, wold so rage against one for the com on opinion of Christēdome. with the same skil he maketh S. Pa. Rō. 10. speake matter sē seles: & Abysson neyther after Heathē nor Lxx. Ps. 71. (which place he regarded) nor any Ebrev, nor Thalmūdiques: but after the Deuels Lu. 8. & Divelish Zohar vPon Ger

Of

Of a greater iniurie to Christ and his nation.

THE *Archisynagogue* of *Byzantum* or *Constantinople*, sēt an Epistle to England, desirous to be taught in the cōferēce of both Testaments: and hovv all things falling out in our life may be discussed vvithout traditions, vvhich Ievves say, *Moses* gaue by vvord of mouth to *Iosuah* or Iesus: & so man vnto man stil. Vpō this, all the Thalm. speaketh. And his demaūd argueth a scholer; vvho knevv that none of vvith vvould medle vvith him, that knevv not the Prophets & Thalmuds as vvel as he. This Epistle vvas sent to Englād: thēce to me to *Basil.* There I printed tvvo impressiōs. And gaue the copies to be dispersed quickly ouer Europe & Turky: and I printed in Ebrevv and Greek to Archb. VVh. and his brethren, hovv they might honour Christianity, handling such and such poinctes learnedly, And I continually sent treatises to *Constantina*, shevved afore to Ievves of Germany. For this a libell vvas allovved, against God, & against your M. termed the Scottish mist: & against my poore selfe, that the printed Epistle vvas forged by me. For this I gaue I. C. the Anathema Maran Atha; and if he hath done so in Germany, an axe had cut off his head. His G. protested he neuer spake, neuer dealt against me; and turned the Anathema vpon his Chaplein. This contempt of Christianitie vvas the greatest that euer hath bene heard in Christendome: and a Greek Oration complayning of it to all Christēdom, vvas allovved by the Lords of *Francfurt*, a little before *Q. Elizabeth* death: vpon that not printed: that if justice be shevved at home, forain complaintes may surcease. God vvill plague all that put vp such injuries against Christ; and the clearing of all the Bible for Ievves and Gentiles; vvherein our Machmadean errours haue ben detected to be ridiculous to all Ievves.

How the Iew should be answered.

THE Lords of *Bearne* in Zuitzerland offred me a good place of professing Ebrevv & all my charges for printing aunsvveres to this Ievv: but vvith this addition. No stranger that meaneth not to dye amongst them, shalbe preferred: vvho aftervvards may greue them, in opening of their affayres. That I refused: and told of my hope in your Maiesty. Novv if it be your highnes vvill to allovv me a pension to buy all Hebrevv and Thalmudiques helpes, and to hyre comon Ebrevv setters at *Venice* or *Basill*, the Bible and the Thalmud shalbe opened by Gods helpe, to the contentment euen of the Rhomists: or if your highnes graunt me but your Princely letters of favour to the Princes of Germanie, they vvill deffray my charges. A Prince to vvhose ancestors all the Ievves of the Empire payd for their dvvelling: sauing them of *Francfurt*, & hath many of them novv his tenants, vvould vvillingly haue employed me that vvay. But vvithout your highnes leaue, I could not then resolue.

EPILOGVE.

THVS I have shewed your Highnes of our corrupt dealing against our own Religiō. And your M. bare word may cause the Bishops to put furth som litle book, as amēding faults escaped. Seeing many thousād copies trāslatiōs of the Ebrew & Greek Testamēt have ben solde, their escapes will vex many, vnless special warnings be givē of them

them. Onley the tyme of our Lord his birth as we hold it: where the conception should be, this cõmon errour can not & needes not to be. amended: Seing we reckon from the conceptiõ And the memory of ſtory vve may celebrate, as we hold it convenient. But he that shall defend S. Luke muſt be circumſpect herein· Iewes haue long examined what to obiect. I hope your M. shall ſee that by the right handling of this cauſe, Iewes shall more confeſſe that your highnes kingdome, in the ends of the earth, is a chief poſſesſiõ of Chriſt: & hath a Cherub, an oincted defender of faith in the Garden of Eden, in the holy mountayn of God, Sion the Heavenly: & fiery ſtones of noble Princes: where one is the Beryl that beareth all the Tribes: & the flaming carbuncle overshining all; and that ſuch shalbe in your glorious Maieſty, & in your moſt noble poſterity, while the ſunne shineth.

Your Maieſties moſt
humble, harty and
faithfull ſubiect,

HVGH BROVGHTON.